CATHOLIC · ACTION ·

Vol. XVIII, No. 11 November, 1936

THE N. C. C. W. AT GALVESTON

Including the General Story of the 16th Annual Convention—Address of His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States—Sermon of Archbishop Rummel at Pontifical High Mass Opening the Convention—Addresses by Bishop Noll, of Fort Wayne and Episcopal Chairman of the Lay Organizations Department, N. C. W. C.; Bishop O'Hara, of Great Falls and Episcopal Chairman of the N. C. W. C. Social Action Department; Monsignor Burke, General Secretary of the N. C. W. C.; Monsignor Ready, Assistant General Secretary, N. C. W. C.—Annual Report of Miss Agnes G. Regan, National Executive Secretary, N. C. C. W.—Digest of Convention Resolutions—And Other Convention Messages and Proceedings

Rural Life Leaders Meet At Fargo

Catholic Action For Catholic Education

December Study Topic—"Catholics And The Problem Of International Peace"

A Study Of "Quadragesimo Anno"—II

Our Common Catholic Interests
Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE
:-: *What It Is* — *What It Does* :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

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LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

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It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XVIII, No. 11 NOVEMBER, 1936

OUR COMMON CATHOLIC INTERESTS

AN EVENT of the greatest Catholic as well as of general public interest was the arrival last month in the United States for a brief vacation of the distinguished Papal Secretary of State, His Eminence, Eugenio Cardinal Pacelli. Everywhere from coast to coast, Cardinal Pacelli has been welcomed and acclaimed not only as the able advisor and counselor of His Holiness, Pope Pius XI, and the first prince of the Church holding the exalted rank of Secretary of State to visit the United States, but on every side recognition has been given to his own preeminent qualities as churchman, scholar and diplomat.

His Eminence, Cardinal Pacelli, Papal Secretary of State, Welcome Visitor to the U. S.

Cardinal Pacelli arrived in New York on October 8 and was greeted by His Excellency, Archbishop Cicognani, Apostolic Delegate to the United States, and distinguished representatives of His Eminence, Patrick Cardinal Hayes, and of the Hierarchy and laity of the United States. In a statement issued to the press, Cardinal Pacelli told of his happiness at finding himself "within the territory of a great people who know how to unite so beautiful and noble a sense of discipline with the exercise of just, legitimate and well-ordered liberty." He voiced the hope that all America might, in spite of present difficulties, "enjoy a condition of noble and decent human existence, which is the prerequisite of a true and lasting peace in society."

He told of the Holy Father's deep and abiding concern for the material as well as spiritual welfare of all peoples and all nations and reminded that the Church, in her holy mission, has no desire to hinder or impede real prosperity or sane liberty, but strives "to secure that harmony between earthly activity and eternal destiny from which alone can come, in all its fullness, the welfare of the individual."

Of particular interest to readers of CATHOLIC ACTION and members of the N. C. W. C. family throughout the United States was the visit of His Eminence to the national capital, during the course of which it was the high honor and privilege of the Rt. Rev. Msgr. John J. Burke, C.S.P., S.T.D., general secretary of the National Catholic Welfare Conference, to welcome the distinguished visitor to N. C. W. C. headquarters. Accompanied by His Excellency, the Apostolic Delegate to the United States, the Most Rev. Francis J. Spellman, Auxiliary Bishop of Boston, who formerly was attached to the Papal Secretariat of State, and Commendatore Enrico Galeazzi, who accompanied him from Rome, the Cardinal was welcomed at N. C. W. C. headquarters by Monsignor Burke following a brilliant reception at the Catholic University of America, where he addressed the university assembly and students of Trinity College, and a subsequent inspection of the Library of Congress.

His Eminence, together with the Apostolic Delegate, spent some time in conversation in the office of Monsignor Burke. Since Cardinal Pacelli was familiar with the work of the N. C. W. C., whose activities he, speaking for the Supreme Pontiff, has so frequently praised, he was the more interested in the particular working of the headquarters staff.

Afterward His Eminence, in the meeting room of the Administrative Board, received the entire staff of the N. C. W. C. departments, each member being presented

to him individually. At the right of His Eminence stood the Apostolic Delegate.

Monsignor Burke presented the members of the staff and told briefly of the number and of the various specific duties of the personnel. The Cardinal greeted them all cordially. After the presentation, Monsignor Burke expressed their gratitude to the Holy Father and to His Eminence for the favor of this visit and the inspiration such a visit is to the entire staff. Monsignor Burke extended also the gratitude of the Administrative Board and of the N. C. W. C. staff to His Excellency, the Apostolic Delegate.

The staff then reassembled in the Administrative Board room. His Eminence, Cardinal Pacelli, praised the great work in which they were engaged and graciously imparted to them all the Papal benediction.

Upon leaving N. C. W. C. headquarters, His Eminence attended a luncheon in his honor at the National Press Club, where he spoke briefly to 450 newspaper men to whom he gave a message of world peace, saying: "My final word is to emphasize that the daily prayer of the Holy Father is for the peace and prosperity of the world—a prayer in which I invite all of you to join."

A visit to Mount Vernon, to the tombs that contain the mortal remains of George and Martha Washington, upon which His Eminence placed a wreath and where he remained for some moments in prayer; a brief stop at the Convent of the Sacred Heart, where sisters in charge and their pupils had assembled to greet their Cardinal Protector; and a ceremony at Georgetown University, which bestowed upon His Eminence the highest honor within its power as a token of esteem "for your own personal gifts of mind and heart and in recognition of your exalted position as the closest collaborator of our Holy Father, Pope Pius XI" (the degree of Doctor of Canon and Civil Law), occupied the Cardinal Secretary of State during his brief stay in the national capital.

In other cities visited by His Eminence—New York, Baltimore, Boston, Philadelphia, Chicago, St. Paul, San Francisco and others, the receptions to Cardinal Pacelli have reflected not only the deepest esteem for his own brilliant personality and achievements, but beyond that expressed devotion and loyalty to the Holy See, whose interests this outstanding prince of the Church has so zealously and efficiently served.

All Catholics in the United States will join in the prayer uttered by His Excellency, Archbishop Murray, of St. Paul, who, in an address of welcome to Cardinal Pacelli, asked that "God may give strength and length of years to His Holiness, Pope Pius XI, and that he may sustain his right hand, the Papal Secretary of State, in counseling with him concerning the interests of the Church in these days that try the souls of men."

With Archbishop Murray, we express our profound gratitude to His Eminence, Cardinal Pacelli, for coming to the United States and ask that God will bless and preserve him for many years.

Catechetical Congress Reveals Splendid Progress of Christian Doctrine Confraternity

THE value of unified action and a definite program has been amply shown by the extraordinary expansion of the Confraternity of Christian Doctrine, culminating in the Catechetical Congress of early October. The plan and methods of the immense work carried on by the members of the confraternity under the pastors and diocesan directors, in religious vacation schools, year-round classes in religious instruction, study clubs and other departments of religious education, were shown.

His Eminence, Cardinal Hayes, spent the better part of two days in a careful examination of the diocesan and other exhibits and in observing the practical demonstrations of modern catechetical methods.

In addition to the discussion of religious instruction for the public school child in the large cities and the widespread rural districts, special issues—racial, linguistic, and educational—received attention. The seminary course was considered in a special meeting.

Two great undertakings of high scholarship which have been fostered by the confraternity under the Episcopal Committee were reported on and discussed. The study of the Baltimore catechism made during the past year was presented to a group of 150 specialists presided over by Most Rev. John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati. The basis of discussion was a sample catechism for use in the upper elementary grades. The complete report was placed in the hands of the Committee of the Hierarchy.

It was decided also at a meeting of the Biblical scholars to bring to completion the revision into modern terminology of the English version of the New Testament. The report of the president of the editorial board, Rev. Edward P. Arbez, S.S., was made and placed in the hands of the presiding officer, Most Rev. Edwin V. O'Hara, Bishop of Great Falls. A society for the promotion of Bible study was authorized, to admit priests and laymen. Rev. Edward Sonze, S.M., S.T.D., was designated secretary.

At the closing banquet, His Excellency, Archbishop Cicognani, Apostolic Delegate to the United States, stated clearly the absolute necessity of the work of the confraternity and expressed his joy at the success of the congress. Monsignor Fulton Sheen stressed religious instruction as the salvation of the world from atheistic onslaught. A special message was sent by Cardinal Hayes to the Holy Father, informing His Holiness of the extraordinary success of the congress and expressing gratitude for the Apostolic Blessing.

GALVESTON MEETING of the N.C.C.W.

By Lucie J. McAnany

A BRIEF summary of the proceedings of the 16th annual convention of the N. C. C. W., held in Galveston, Texas, under the auspices of the Most Rev. Christopher E. Byrne, Bishop of Galveston, by a staff member of the Women's Council Washington headquarters office.

THE year 1936 is associated in the memories of thousands of Americans with the spirit of the Texas Centennial Celebration; but to hundreds of Catholic women, this milestone in the history of the Lone Star State has a special inspirational significance. Those who had the opportunity of being present at the Sixteenth Annual Convention of the National Council of Catholic Women will tie up the spiritual and factual meaning of this gathering with memories of the five days spent in the genial hospitality of the City of Galveston. But the other thousands of women all over the country whom they represented will find this year no less impressed upon their minds by the special messages conveyed to them over the air, and by reports of the meetings in which they, in spirit, participated.

In expressing what the convention meant to the women of Texas, Mrs. Lucian R. Carroll, president of the Galveston Diocesan Council of Catholic Women, voiced the feelings of women from every state. "As the century has passed," she said, "each decade of history is filled with countless names of great and noble women giving to their day the same faith and courage their loyal ancestors brought to this new country.

"With the passing of years, a new civilization has approached and the battle cry has again been sounded to the women to unite and become valiant pioneers in the great development of Catholic Action.

"In this we need the vision, the fortitude, the self-sacrificing spirit of the pioneer women of a hundred years ago and this magnificent convention has helped us realize the great work ahead.

"It has given us a real inspiration to go out with the same determination, courage and resourcefulness to conquer, not the physical wilds of a new country, but the spiritual wilds of a paganistic and materialistic civilization that is fast overtaking us.

"THE call to Catholic Action is the watchword of the hour and many are here today who have pledged the best that is theirs to this noble work."

A review of the year's work, presented by each diocesan president at the Saturday meeting preceding the opening of the convention, made manifest the countless numbers in many localities engaged in the furthering of the spiritual and cultural welfare of their various communities. These representatives, who paused in their work to gain additional knowledge, to exchange individual experiences, and to renew for all, as a national unit, the pledge to carry on with the cooperation of one another, found in every item of the Galveston convention program something that will act as an impetus to their united purpose.

A picture of the reason for the Centennial Celebration was drawn for the visitors and delegates on "Texas Night." The significant part played by Catholics in the early history of Texas, presented by Dr. Carlos E. Castaneda, custodian of the Garcia Library at the University of Texas, was supplemented by a colorful pageant, "One Hundred Years of Texas History," contributed by the pupils of the Ursuline Academy and the Galveston Boy Scout Troup No. 1. On many occasions during the days of their visit, the delegates were entertained by local talent, and delighted in joining in songs which reflect the pride of Texans in the "Empire State of the Southwest."

HIS EXCELLENCY, the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, signalled the formal opening of the national convention on Sunday morning, October 18, by outlining the "problems of vital moment to our Catholic womanhood" in his sermon at the Pontifical High Mass celebrated at St. Mary's Cathedral by the Most Rev. Christopher E. Byrne, Bishop of Galveston and host to the convention. Excerpts from Archbishop Rummel's sermon are printed on pages 13-14.

The Galveston City Auditorium was crowded to capacity on Sunday evening when the people of Galveston joined with their guests from over thirty states, under the gracious chairmanship of Miss Katherine R. Williams, the national president, to extend and receive heartfelt greetings and welcome.

The cordiality of Bishop Byrne was reflected in his welcome, in which he stressed the importance of the part which women have played from time immemorial. This was made more emphatic when he said: "At the

very bottom of Christianity, at the very bottom of our religion, of service, of spiritual and religious hopes, these lies the Immaculate One." Urging Catholic women to follow in the footsteps of the Great Mary, he rejoiced that they should come together in Galveston to consider the things that are for the welfare of their homes, of their country, of the Church, and of God.

THE courtesies of the city were extended by Raymond A. Stewart, City Commissioner, in the absence of His Honor, Mayor Adrian Levy, to the members of the hierarchy, to the national president, members of the board of directors, and to all the delegates and visitors who had traveled from near and far to honor the city by this convention. Mrs. Carroll, Galveston diocesan president, added greetings from the women of the diocese. Mrs. Earl R. Reynolds, first vice-president, expressed the appreciation of the guests for the hospitality so generously proffered.

The members of the hierarchy who were present, and whose inspirational addresses were outstanding features of the convention program, were Bishop Byrne; Archbishop Rummel; the Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman, Department of Lay Organizations, N. C. W. C.; the Most Rev. Edwin V. O'Hara, Bishop of Great Falls; the Most Rev. Richard O. Gerow, Bishop of Natchez, and the Most Rev. Robert E. Lucey, Bishop of Amarillo.

Bishop O'Hara concluded the first evening's program by pointing out to the women of the National Council of Catholic Women their part in the program of the bishops, the National Catholic Welfare Conference. (See page 12.)

The personal message of the Most Rev. Amleto Giovanni Cicognani, the Apostolic Delegate to the United States, and the encouraging words of the Rt. Rev. Msgr. John J. Burke, C.S.P., S.T.D., general secretary of the N. C. W. C., which were broadcast throughout the nation, was a most important and distinguishing event of the convention, and reached the delegates during the first business session on Monday morning, at which Miss Williams presided. The two addresses appear in full in this issue of CATHOLIC ACTION. Before his address to the convention (see page 9), Bishop Noll conveyed to the women assembled the special blessing of His Holiness, Pope Pius XI.

IN HER presidential address at the opening of the business session, Miss Williams commended the women for the tremendous interest and activity during the past year. In a plea for organized effort, she said: "Only by our own activities and only by proving that we are very sincere in our efforts shall we be able to bring about a perfectly unified group of Catholic women throughout the country." She advised the women to avail themselves of the advantages of participation in a national convention and reminded them of the responsibility and honor of being organized and of the deep spiritual value that lies in this work. "We are trying to extend our program this year into the practical side of many things that will appear on the program of this convention, and we have lent our efforts to developing committee programs that may be of use in your branch committees of the national committee.

"The things that Catholic women are first asked to give, by their immediate superiors," she continued, "are of their means, of their talents, of their effort and their full cooperation, and I do not care what name a woman may attain nationally, in the diocese or anywhere else, she is a very poor Catholic unless she is a member of her own parish societies and unless she gives the best of her services and time to promote the activities of that parish."

Speaking of one of the most important considerations of the convention, Miss Williams said: "I feel that those who deal with youth, and with this group from 16 to 25 years of age, should remember that that is one place where we are going to have to be very careful. Our future rests with the young people; through the opportunity given them they will develop a program that will conquer Communism—it will not be by the older, but by the coming generation, and every youth program should contain a complete instruction for your people as to the benefits of religion and the protection of and the necessity for it, if they are to have peace in their lives and if they are to attain eternal salvation."

THE program which was planned for Youth on Tuesday, October 20, by the national chairman of youth, Miss Anne Sarachon Hooley, and the N. C. C. W.'s field secretary for youth, Miss Anna Rose Kimpel, was designed to appeal especially to the young people themselves. High school students from the cities of Galveston, Houston, Beaumont and other near-by points attended the special Youth Luncheon and the afternoon sessions at which were gathered the young members of organizations from such distant localities as Nebraska and Wisconsin.

Miss Hooley, who presided at the sessions, welcomed the Catholic youth of Galveston and the great Southwest into the youth organization. In addressing them she pointed out that the most valuable thing in civilization today is the youth of 21. Stating that the youth organization is not a new thing, she reminded them that there can be no lip service today; that the young people of the present generation hear issues and theories which they are inclined to take seriously in their search for truth; and therefore their program must have culture and beauty placed in the heart of all, such as the Catholic Church offers. "The standard of Christian life is Christian marriage and its duties," she said, "and it is youth's task and privilege to bring

his home to the present gen-
ration." Quoting from Allan
eeger's well-known poem,
I Have a Rendezvous with
eath," Miss Hooley con-
rasted youth's program as a
endezvous with life. "They
ave a rendezvous with work,
nd we know they will not
ail."

Bishop Gerow urged youth
o strive unceasingly toward
he attainment of objectives,
piritual and temporal. "If
ou are to accomplish any-
hing in life, it requires work,
ard work, serious work, persevering work, painful work;
nd the amount of success that you attain will, in all
robability, be exactly proportionate to the amount of
abor that you put into your endeavor. . . . You shall
ve to see the fight of atheism against God grow fiercer
nd more furious than it is today. You shall find
ourselves in the thick of that fight, not only as dis-
nterested bystanders, but as women struggling to save
o your children the priceless blessings of grace that
od has given to you. Bravely carry on like the cru-
aders of old to protect and safeguard the heritage of
our faith, conscious ever of the promise of Christ to
is Church, 'Behold, I am with you always even to
he consummation of the world!' "

FOLLOWING a talk by Lyndon Johnson, state
director of the National Youth Administration in
exas, and a forum presented by young women, a
Good Time Hour" sponsored by leaders of youth
roups was received with enthusiasm by the young
sitors.

The reports read at the regular sessions of the con-
ntion testified to the achievements of the N. C. C. W.
uring the past year. The report of the executive
ecretary—Miss Agnes G. Regan—covered all the vari-
us fields in which Catholic women have been active.
iss Lenna M. Wilson, field secretary, reported the
ganization of a new diocesan council in Amarillo
mediately preceding the convention, and visits made
many cities in that section of the country; plans for
creased organization activity now being discussed
re also mentioned. Miss Kimpel included in her
port to the convention the three months' work done
the diocese of Hartford, the Youth Institute held
Washington, D. C., in June, and attendance at many
ocesan conventions and meetings throughout the Mid-
e, North, and Southwest. Concluding her report, Miss
impel said: "The call to youth does not fall on
hearing ears. Catholic youth today is ready to join
e crusade for Catholic Action with the same piety,
the same devotion, and the same spirit of sacrifice that characterized the Crusaders of old. It is your privilege and mine to see that they hear the call."

The reports of the chairmen of the national committees indicating the zeal women in all parts of the country in the particular lines of endeavor which they represented received confirmation by the lively interest which was manifested during the round table discussions on Industry, Study Clubs, Extension of Religious Education, Parent-Teacher Associations, and Youth. Further opportunities for the free exchange of ideas and experiences by those of similar interests were afforded by the many delightful informal luncheons and dinners.

At the International Relations luncheon, Dr. John L. McMahon, instructor in government and history at Our Lady of the Lake College in San Antonio, enumerated certain essential principles of the practical peace plan outlined by the Executive Committee of the Catholic Association for International Peace, which embodies the best Catholic thought on this subject.

Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Section, N. C. W. C., discussed "Parent Education" at the luncheon on Family and Parent Education, at which Mrs. Thomas J. Horrigan presided. He was guest speaker again at a dinner for leaders of rural programs, and spoke on "Catholic Rural Life: Its Organization and Activities." Among the other speakers introduced by Miss Margaret T. Lynch, assistant executive secretary of the N. C. C. W., was Miss Julie Ann Heffernan, the youngest delegate to the convention, who told of the work of her 4-H Club group in the small town of Hubbard, Nebraska.

"CATHOLIC RENAISSANCE" was the subject discussed at the Monday evening session. Miss Ruth Byrns, Ph.D., director of teacher training, Fordham University, who discussed the "Catholic Literary Revival" and its problems, pointed out that one of our tasks today is to develop new writers. "The most difficult part is to get people to think, to contemplate, to judge, to have originality, spontaneity, to be individual, to attempt to understand what they have learned and experienced, to apply the principles they have been given. When we have made our children and students thoughtful, critical, intellectual and wise men and women, then we will have begun to produce writers."

The "New Liturgy: Its Function and Its Challenge"

HOLY FATHER'S MESSAGE TO N. C. C. W. CONVENTION

THE following is the text of a message, from His Holiness, Pope Pius XI, sent through the Apostolic Delegate to the United States and read to the N. C. C. W. Galveston convention by Bishop Noll, episcopal chairman of the N. C. W. C. Department of Lay Organizations:

"Holy Father warmly congratulates the National Council of Catholic Women on its extensive work in behalf of Catholic interests and is deeply pleased over its program for youth. In pledge of abundant graces and for greater success His Holiness imparts to the national convention of the N. C. C. W. at Galveston, its directors and members, Paternal Apostolic Benediction.

"(s) MONSIGNOR TARDINI."

was the title of the address of the Rev. Gerald Ellard, S.J., St. Mary's College, Kansas, who defined this "new" liturgy as "public worship socialized by the cooperation of the laity with the hierarchy," thus stressing the integration of the so-called liturgical movement with the other phases of Catholic Action. He pointed out, however, that the "new" liturgy is not fostered only as an end in itself, but as Pope Pius XI speaks of it, as a step towards something beyond, the realization of membership in the Mystical Body of Christ.

THE report on the meetings of the American Association of Adult Education and of the Associated Country Women of the World was given by Miss Lynch on Tuesday morning. A paper by Mrs. Hugh Jennings, of Scranton, on "Problems of Participation in Mixed Groups," which was read at this session, outlined the duties of American Catholic women with regard to their civic obligations. "In civic life, the Catholic woman has a most important place. In no matter what field she labors, her actions always reflect Catholic teaching. In community activity she is not so much a worker, as a *Catholic* worker; she is not so much a representative in any civic gathering as she is a *Catholic* representative. She is looked to to know and to explain Catholic ethics, and if she fails, her failure is noteworthy and serious."

The purpose and program of the Social Security Act was outlined in a paper from Miss Jane Hoey, director, Bureau of Public Assistance, Social Security Board, and the cooperation of Catholic women was urged by her in this contribution. Their active interest was solicited that they might be qualified to offer constructive criticism, both of the act itself, and of the various state laws, and of the administration of the act in indivdual communities by being thoroughly familiar with the law and its administration. "It is a growing, changing program, and needs your helpful advice. It is not one of the emergency programs which is here today and may be gone tomorrow. The long range view must be taken of it, and the first year's experience with it must only be considered a good start."

ONE feature of the convention which appealed to many of the visitors and delegates was the display of material which would be helpful in carrying out various programs in respective dioceses. Outstanding among these was the mission exhibit which effectively illustrated the work which Mrs. W. E. Kendall, of Houston, described in her talk on "Opportunity and Responsibility in Mission Activities." Though the work in the Archdiocese of San Antonio was stressed particularly, the exhibits included work contributed by centers from all over the country.

A great deal of interest was likewise manifested in the display with which Mrs. Ida Hirst-Gifford, field representative of the American Foundation for the Blind, illustrated her report on "How We Can Serve the Blind of Our Diocese." This consisted in the "Talking Book," a series of long playing phonographic records which read the books aloud to the blind.

Other exhibits which attracted attention were the display on Women in Industry submitted by the Women's Bureau, Department of the Interior; the exhibits on Parent-Teacher Associations and Family and Parent Education; and the displays of literature for use by study clubs, youth groups and other groups in which the N. C. C. W. is active.

On Tuesday evening an address entitled "Can We Unite for Social Justice?" was given by Bishop Lucey, preceded by a symposium on "Building a Nation," presented by Miss Catherine Murphy, Miss Kathryn Hays and Miss Alberta Besch, students of Our Lady of the Lake College in San Antonio, whose youth and charm added a delightful tone to the excellent presentation of their subject.

THE Wednesday morning program, devoted entirely to the National Catholic School of Social Service, was distinguished by a panel discussion presented by Mrs. Thomas F. Keating, San Antonio, the leader and a graduate of the school, and by Miss Laura Archer, Miss Martina Pleace, Miss Anne Lynch, Mrs. Norma Rankin, who since attending the school have been active in social work in the Southwest. The "Need for Trained Social Workers in the Expanded Governmental Programs" was effectively brought out, and how the N. C. S. S. S. prepares her students ably to fill the need was stressed. "In the minds of her alumnae," Miss Lynch said, "no place offers so well rounded a curriculum with so able a body of instructors as their alma mater, N. C. S. S. S. Not only are they privileged to listen to these people, many of whom have been recognized nationally as leaders in their fields, in classes, but because of its being a resident school, there is an opportunity for close association between teaching staff and student body. Aside from the purely professional advantages of having such intimate contacts with these really great people, it has been a source of infinite satisfaction to every girl who has left the school to know that these people are her friends and that they stand ready to give real help to her should she need it, and to express her appreciation of what the school has meant to her, what greater evidence can any alumna show than to give of her best, whether she be in a public or private agency, in order to build toward the true professional social service which is represented by the N. C. S. S. S.?"

Mrs. Keating pointed out that the demand for skilled social workers has apparently grown inestimably during the last few years since the various governmental units have begun to share responsibility with private agencies for the care of the (*Continued on page* 25)

Bishop Noll's Address to N. C. C. W. Convention

The following is the text of the address delivered by the Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the N. C. W. C. Department of Lay Organizations, at the opening in Galveston, Texas, of the Sixteenth Annual Convention of the National Council of Catholic Women:

I ADDRESS you as disciples in the School of Christ, studying and promoting the study of things which will enable you and those among whom you work, to defend the Faith, to interpret current world events as they affect God's Church, and to detect the errors in many social movements.

I address you as apostles in the cause of Christ, working under your respective bishops, as the women raised by St. Luke worked under Paul, their bishop.

We are members of an unchangeable Church in a world whose chief characteristic is change, swift and radical. The unchangeable teaching and moral code of God must, of course, be preserved in this changing world, while the Church adjusts her policy and methods to meet the conditions of the time.

The historian of the future will have a difficult time appraising our age because of the momentous things which take place within a very brief period. The historian of the past was wont to characterize a century or longer epoch by pointing out some major political or religous achievement or its opposite. But even we whose memories go back only twenty years can recall many events, each one of which might have outstanding consideration from the historian.

Twenty years ago the World War was on, although the United States as yet had no part in it. The great empires of Germany, Austria, Russia, and Turkey have fallen since that time. The republics established in their places, in the case of Germany and Austria, are now no more.

BUT worse than the World War itself have been the evils of an anti-religous and anti-social character which have come in its wake. The faith which the Russian people had followed one thousand years has been wrested from them, and even the name of the Creator may not be openly mentioned except in contempt.

At that time the United States enjoyed the greatest prosperity of its history; not one employable was out of work; the national debt was under one billon dollars; and people paid none but local taxes. At that time Protestantism was orthodox; the newspapers were reverent; there was no motion picture evil, no serious youth problem.

But if twenty years be too long a period for your memories to scan, think of what has happened in the last five years. The republics of Germany and Austria have yielded to dictatorships; the monarchy of Spain has been overthrown, and Communism has supplanted it. France, which boasted of its democracy, is also losing it to Communism. The Ethiopian War has been fought and ended. The virile Christianity in Germany, which enjoyed an existence of over twelve hundred years, is being fought by law.

DURING these five years, the National Council of Catholic Women has had brought before its attention in turn as a serious problem the birth control movement, the motion picture evil, the injustices of the economic order, the menaces to our youth; and today if I were asked what is a major threat both to our existence as a nation, and to the safety of our Church, I would think about Communistic philosophy. Understand, I do not declare that most American people will join the Communist party, but I do declare that most workmen in our mills, mines, and factories are in sympathy with Communistic philosophy, whose seeds have been widely sown, and have taken such root that their eradication will be begun rather late.

I have with me documentary evidence of almost Communistic control of the League Against War and Fascism, of the Farmer-Labor Party, which it is hoped will become the great popular front during the national campaign of 1940, of the American Federation of Teachers, and to a great extent, of many of the Labor Unions. It will surprise you to learn that the course Curriculum Building at Teachers' College, Columbia University, is in the hands of Communists.

Now, all these evils which you have been asked to combat during the past five years have had basically the same origin, namely, atheism and irreligion. They are all launched by minority groups, who work in an organized, but unnoticed, way, until they are prepared to strike. In the meantime Catholics, all of whom are at least professed soldiers of Christ, remain indifferent

(*Continued on page* 11)

VAST CRUSADE *of* PRAYER
URGED *on* N.C.C.W. *by* APOSTOLIC DELEGATE

IN an address broadcast from Washington, D. C., to the Galveston Convention of the National Council of Catholic Women, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, sounded a call for a great crusade of prayer "for the sake of a distressed and turbulent world" and a plea for cooperation in the work of the Gospel. The teaching and fostering of love for the catechism and the organization of study groups for this purpose were likewise urged. The complete text of His Excellency's inspiring address follows:

IT is a real pleasure for me to speak this short message to your convention of the National Council of Catholic Women. From Washington I greet the representatives, assembled in Galveston, of the affiliated organizations you bring together. I greet you, and I thank you for your presence at this gathering. Through you I thank the organizations you represent, and I congratulate both you and them on your work of inspiration and of common effort under guidance of the bishops.

I greet especially on this occasion His Excellency, Bishop Byrne, of Galveston, in whose diocese you are assembled, and His Excellency, Bishop Noll, of Fort Wayne, the episcopal chairman of lay organizations in the National Catholic Welfare Conference. Likewise I extend my greetings to the other members of the Hierarchy in attendance at your convention.

The short message I address to you today is really the message of the Holy Father himself. In my last audience with His Holiness, when during the past summer I visited Castel Gandolfo, the Holy Father told me that "his American children are always present in his heart and he would beg them to pray and place their trust in the spiritual union effected through prayer." It is this message I would speak to you today.

AS you consider the present condition of the world you must realize the weight and care that rest upon the heart of the Vicar of Christ. The Holy Father feels for all men, for all nations. He witnesses the denial of God, the widespread, vicious, unholy attempts against the Church, against that Christian liberty by which alone salvation can come unto the people, and by which alone civilization can live.

When in his suffering, his anxiety, his hope, he turns to his children in America and asks them to trust in the spiritual union brought about through prayer, I feel that the most important message I can bring you is to ask you to answer with whole-heartedness and fidelity the trust that the Holy Father places in you.

You represent a large number of his children in America. You are united in one great organization of women to promote the welfare of the Church and of the country. The very bond that makes your organization possible is that of our common Catholic faith, the spiritual principle that binds you together to be one in purpose and one in common work. Therefore, I ask that at this, your convention, there be definite resolution upon the part of the affiliated organizations and upon the part of every member of those organizations to pray in a special way during the coming year for the intention of Our Holy Father, and to do something definite, something more than usual to help his spiritual mission and the sacred ministry of the bishops and of the priests.

HOW urgent this plea is on the part of the Holy Father is the more evident when we remember the call which His Holiness issued on the Feast of the Nativity of Our Lady. It is a call for a crusade of prayer throughout the entire world. "It is necessary," Our Holy Father said, "to pray for the Church, for society, the family, the youth and for so many who now wander in ways of sin and unbelief, who have even raised their voices against God and who are actually terming themselves 'godless'."

Facts such as these are brought home to you every morning in the newspaper. Therein you read of the tyrant's efforts to make religious education impossible. You read of the ruthless destruction of churches, of the slaying of religious, of the killing of priests.

Is your soul moved with indignation? Can any Christian read of these things and not ask himself what he can do to end or at least to lessen them? Every one may, and every one should pray, pray more earnestly that through the mercy of God and the intercession of the Blessed Mother these things may end and the world again may take the road of sanity and of Christian faith.

Prayer is not alone a private matter—for our own personal sanctification. Prayer is the offensive weapon against the evils of the world, especially in times of

stress and of crisis. Prayer is the union of our hearts with the heart of Jesus Christ. Our prayer will cause to be poured forth upon the hearts of men His light, His power, His truth.

PRAYER is active work and more fruitful than the visible work of the hands or of the brain. For a sinful, blinded and afflicted world Christ prayed in the garden, the evening before His crucifixion. He so prayed, when He was dying on the cross. The salvation of nations, our mission as apostles of Christ, will be fulfilled, not by the measure of our own abilities, but by the measure of our prayer.

As a result of your convention, you should go forth as a great crusade whose voice, the voices of all the National Council of Catholic Women of the United States of America, would rise daily in special prayer to Our Father in heaven for the sake of a distressed and turbulent world, and in supplication "for the Church, for society, the family, the youth and for so many who now wander in the ways of sin and unbelief."

It is our mission—our one supreme mission—to live the truth of Jesus Christ, to show it forth to others. Just in the early days of the present month the National Catechetical Congress in New York made an appeal to the Catholic laity, devoted men and women of the nation, to come into direct, personal assistance of the clergy for the teaching of catechism in the parishes, in study groups, and in the more remote places where the voluntary cooperation of many workers is needed. Heed this appeal in every way you can, O members of the National Council of Catholic Women, and you will through your labors merit in this land the praise which was spoken in His time by St. Paul to "those women who have labored with me in the Gospel." (Phil. IV, 3).

You may wonder why I link these words on the catechism with my message on prayer. The reason is that the teaching of Christian doctrine has a high value as prayer. It calls others to prayer. It directs souls to the life of grace, to a participation in the merits of the Divine Redemption. It tends to form Christ in those for whom we put forth our efforts.

It is your happiness, O mothers, to teach your little ones to speak. Providence has given you this sacred task, and has enriched your souls with special gifts and graces for fulfilling it. Make use of these gifts to teach them to speak with God, to maintain their union with Him, in a word, to pray. Put the catechism back in a place of honor in the family. Help along the development of catechetical schools and of catechetical works. Make use of the mother love which God has given you to bring knowledge of His truth to everyone you can.

WHAT a comfort it would be for the Holy Father if in your report at the next national convention you would be able to offer to our common Father a spiritual bouquet of pious works performed during the year by you and by the members of the organizations you represent: your prayers, and your cooperation with the work of the Gospel, your teaching and your fostering of love for the catechism. You will be assured of true success, the more you cultivate the spirit of prayer, the more you realize the need of forming that spirit in those you influence. For your labors and your fidelity I bless you. I bless you, in the words of Our Holy Father, "you and your homes, your families and relatives and all you have in mind."

Bishop Noll's Convention Address—*Continued from page 9*

and inactive. They are never prepared to see evil until it attacks them or their religion. We have always charged that Communism would never have gained a foothold in Mexico or in Spain if the people had been alert, if Catholics had been prepared; and though we are no better prepared, we seem to rest secure on the theory that "it can't happen here." It can happen here, and will happen here, unless the Catholic body becomes more closely welded together and each one renews his military oath to be loyal to and to do battle for Christ.

There is no organization within the Catholic Church in the United States more ready and more competent to arouse the American Catholics to action than is the National Council of Catholic Women; and it is important that they begin and lead others to begin to study the philosophy and the methods of the Communists, and join with organizations outside the Church which are interested in combating the same evil. Catholics cannot arouse the whole populace of America themselves, neither can others independently. We must work together as Americans and as Christians, to save both our nation and the ideals of Christianity.

Every organization doing the work of anti-Christ plans; preparedness is their motto. It must also be our motto, and since what we are asked to do is for the glorification of God, and the promotion of His interests, we should not hesitate to engage in a general warfare against the anti-Christian spirit now so dominant everywhere.

Either Christianity or Paganism! Either Christ or anti-Chist will win! Will it be Christianity and Christ? The answer depends on you.

Bishop O'Hara Explains N.C.W.C.

In an Address to the Galveston Convention, N. C. C. W.

SPEAKING at the sixteenth annual convention of the National Council of Catholic Women, held at Galveston, Texas, October 17-21, 1936, the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and episcopal chairman of the N. C. W. C. Social Action Department, explained both the occasion and the authority for the entrance of the National Catholic Welfare Conference into the field of Catholic Action, speaking in part as follows:

"In our own country, in the days of trial during the World War, the bishops of the United States organized the National Catholic War Council to provide our soldiers with the spiritual resources of the Catholic Faith; and when the threat of war was passed, the bishops girded themselves with the still greater problems of peace by establishing the National Catholic Welfare Conference.

"The far-seeing wisdom of Cardinal Gibbons and the great prelates who joined with him in organizing the Welfare Conference can readily be seen by anyone who observes how many of the problems confronting the Church in America transcend diocesan lines, and call for united action on the part of the faithful in our country. No better illustration could be asked for than the work which has been effected by the Legion of Decency, where the bishops of the United States, united in the National Catholic Welfare Conference, gave leadership in a united campaign for moral decency, a demonstration at once of the moral force of the Catholic Church and the necessity for a united council.

"In the National Catholic Welfare Conference the bishops of the United States meet annually to discuss problems of religion, and they have set up an administrative organization to give effect to their decisions. You are familiar with the work of the important departments of the Welfare Conference in Washington. There is the Department of Education which is concerned with the welfare of the Catholic schools and colleges of the United States. Again, there is the Press Department which maintains its correspondents in the principal centers throughout the world and furnishes to the Catholic press of the United States a service unexcelled in the newspaper field. The value of this N. C. W. C. service to the Catholic papers of the United States is known to all. It is a service which individual diocesan papers could not possibly afford, but which is made possible by the united action of the bishops.

"Another department is the Social Action Department which undertakes to spread abroad, to Catholics and non-Catholics alike, a knowledge of the great social encyclicals of the Sovereign Pontiffs. Indeed the papal encyclical on "Reconstructing the Social Order" might be said to be the charter of the Social Action Department of the N. C. W. C.

"The bishops, however, in drawing up the plan for the Welfare Conference, realize the necessity of associating with themselves in the work of spreading the Gospel the services of the devoted laity, both men and women. Consequently there was set up in the Welfare Conference, in addition to the departments I have already mentioned, the Department of Lay Organizations, providing for the National Council of Catholic Men and the National Council of Catholic Women, through whose efforts the work of Catholic lay societies of the United States were to be federated in the interests of Catholic Action.

"We need not discuss this evening the work of the National Council of Catholic Men, under whose auspices the Catholic Hour is provided every Sunday of the year. We are concerned this evening with the National Council of Catholic Women as a unit of the National Catholic Welfare Conference.

"The N. C. C. W. was called into being 16 years ago by the bishops of America as a means of federating in the cause of Christ the activities of Catholic women's societies in America. The purpose of the National Council of Catholic Women is to federate the forces of Catholic women, beginning with the parishes whose societies would be federated in a diocesan unit, known as a diocesan council of Catholic women, under their respective bishops. The diocesan councils are federated in a national unit to give voice and to speak with authority for Catholic women on those matters that transcend diocesan lines and claim the interest of Catholic women throughout the nation.

"The program presented here at Galveston during these days indicates the great divisions in the field being cultivated by the N. C. C. W. (*Turn to page* 23)

Archbishop Rummel's Sermon *at* Opening *of* N.C.C.W. Convention

PREACHING at the Pontifical High Mass at St. Mary's Cathedral, Galveston, Texas, at the official opening of the 16th Annual Convention of the National Council of Catholic Women, the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, stressing the menace of Communism and atheism, with attendant persecution, stated that in a world honeycombed with unbelief, false morality, unsound social theorizing, there is greater need than ever for the Church and for Catholic womanhood. His Excellency's complete address was distributed to the delegates during the convention sessions.

"Some years ago," Archbishop Rummel said, "Communism launched the boastful threat that it would conquer the world for the Third International. Little did we then dream of the rapidity with which the spectre has since stalked over the face of the earth. Its sinister propaganda has penetrated almost every stratum of human society and honeycombed with its baneful philosophy of life nearly every institution. Completely entrenched in Russia, it has extended its arms like an octopus to encircle and strangle countries in Europe, America and Asia, in which conservative government seemed to be eternally secure. Mexico, Bolivia and Spain seem all but conquered; France and England are in the throes of a violent struggle between so-called Fascism and Communism; points as far distant as Havana and Manila have felt the impact; China and Manchuria are kept in a seething turmoil over the issue; in our own beloved America the propaganda is gnawing and nibbling at the foundations of our venerable institutions and making converts in quarters that should be the very bedrock of conservative stability.

"WITH Communism has come a new type of atheism, characterized by its boldness and violence. It is no longer an academic denial of the existence of God but a frantic effort to tear down God's throne from the highest heavens and to raze His earthly temples to the level of the ground; a violent effort to tear out of the hearts of men the last vestige of religious belief and extinguish in them the last spark of divine love.

"In this maelstrom of religious, moral and social confusion, there stands out almost alone the majestic figure of the Church of Christ; amidst the din of fury and violence there is heard without falter or fear the voice of the Vicar of Christ, warning the world and humanity against the consequences of its apostasy from God and sound thinking; into this humanity 'gone mad with vice and incredulity' the Church sends her legionnaires of Catholic Action, solidly established in Christian truth, fired with enthusiasm for the righteousness of their cause, ready to dare, do and die, for the honor of Christ the King and the salvation of human society. To save the world and humanity from that fate is your task, under the banner of Catholic Action in union with the Church, her hierarchy and her priesthood."

Archbishop Rummel then dwelt on the importance of study clubs for the promulgation of Christian truth and the building up of a new Christian morale. "We can not exaggerate," His Excellency said, "the importance of study clubs as a means of gathering and spreading information, conviction and enthusiasm."

HIS EXCELLENCY, noting that the organization and conduct of parent-teacher associations have been an essential part of the program of the N. C. C. W., recommended that these "should become the cells of indoctrination in the principles that underlie Catholic education." "Unless study clubs and P. T. A.'s deal with principles and aim to deepen convictions, they have really missed the mark and will soon wane in interest and influence."

Complimenting the N. C. C. W. for the most progressive and telling step which it has undertaken in recent years in sponsoring a Catholic youth movement for young women and girls, the Archbishop said:

"The organization and sponsoring of a wholesome, vigorous Catholic youth movement is not only timely but highly necessary. Its program should have the approval, blessing and guidance of the ordinary of the diocese, but the development of the program and the carrying out of details of its work must be the work of the laity."

"Efforts to provide recreational and cultural facilities for Catholic young people have always existed," His Excellency said, "but in the past most of them have ended in failure. This failure was chiefly due to their limited parochial character and to the lack of parental and general adult cooperation."

There has been much generalization regarding the criminality and frivolousness of our American youth. I, for one, believe firmly that the mass of our Ameri-

can boys and girls are neither criminally inclined nor hopelessly frivolous; but they have their share of the effects of original sin and require guidance, correction and encouragement to do the better things. Their active, inquisitive minds must be fed on truth, not error and sophism; their rising emotions and passions must be trained to the discipline of self-control and not permitted to run wild under the doctrine of so-called self-expression; their strong physical natures must be given legitimate outlets for exercise and development and not allowed to store up latent energy for mischief or violence. If we expect them to become men and women of culture, we must provide the avenues to cultural knowledge and training for them. Such is the scope of your youth movement, and how glorious are its possibilities and prospects! Such a movement, supplementing the purely spiritual mission of the Church and broadening her educational program will lay a strong foundation of character building and noble living for the rising generation and set up effective barriers against the onward march of the astute groups that are plotting openly and in secret the conquest of youth for their sinister designs.

In concluding his sermon, referring to the role which, in the plan of Divine Providence, womanhood has always been called upon to play for the benefit of humanity; and emphasizing the ideal of Mary, Mother of Jesus, in whom all humanity finds realized the highest ideals of womanhood, Archbishop Rummel said:

"To your program of Catholic Action you bring all the idealism that inspired the women of God in the past, all their optimism, all their enthusiasm and an almost unlimited capacity for work and action. Their labors were frequently performed as individuals; yours are the concentrated effort of large, well organized numbers and should, therefore, be more effective and more enduring. They dedicated themselves to their tasks of their own initiative or in obedience to a special inspiration or divine command; you seize the banner of Catholic Action as the symbol of a mandatory mission, entrusted to you by the Church in this modern age to resist the mass movements against God and His Church.

"May you then enter upon the deliberations of your convention in this high spirit of devotion to the cause of Catholic Action; may confidence and courage animate your hearts to do bravely and nobly the things which your active minds will wisely conceive! May God's counsel and blessing guide safely and fruitfully your decisions! And may Mary, the Virgin-Mother of Jesus, 'the valiant woman' by excellence, be your model in wisdom and prudence, your source of confidence and inspiration and always your powerful advocate at the throne of Christ! Under her patronage and with His grace you will do a great work, worthy of the praise of the Church and of the reward in time and eternity of God Himself. 'Favor is deceitful and beauty is vain; the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates'."

Bishop Schrembs Sends Message to N. C. C. W. Convention

DELEGATES to the Galveston Convention of the National Council of Catholic Women were favored by a most gracious and much appreciated message from their former episcopal chairman, the Most Rev. Joseph Schrembs, Bishop of Cleveland. Bishop Schrembs' inspiring guidance and wise counsel in the work of the N. C. C. W. from its inception in 1920 up to the time of his resignation as episcopal chairman of the N. C. W. C. Lay Organizations Department in 1934, will ever be gratefully remembered by the Catholic laity of the country. His Excellency's message, addressed to Miss Williams, national president of the N. C. C. W., read as follows:

"Although I am no longer the episcopal chairman of Catholic Lay Organizations, I still love to think of them and of their splendid work. Gladly would I attend your convention were it not for the fact that there is a tremendous accumulation of important business and diocesan engagements, owing to my absence of two months from the diocese, I must deny myself this pleasure, but I cannot forego the urge at least to send you a message.

"The National Council of Catholic Women has experienced a steady growth and is now coming of age. I am sure it will not hesitate to assume the responsibilities of Catholic Action, as our Holy Father has eloquently and earnestly outlined it in his encyclicals and in his many allocutions to pilgrims.

"As we look over the world today, we cannot but become conscious of the fact that the forces of evil are actively at work boring in everywhere to destroy every avenue of approach to God and to religon. The conditions in Spain today afford us a striking illustration of this fact. The National Council of Catholic Women must stand as a solid phalanx of Catholic thought and Catholic practices to safeguard the child, the family and the nation. We must not only preach moral and spiritual principles, but we must live up to them in our private and in our public life. *Sentire cum ecclesia*—that is to say, 'Think with the Church; feel with the Church; work with the Church; walk with the Church'—that must be our motto. This is indeed a wonderful opportunity.

"May the good Lord guide you in your deliberations and may His blessings enrich you!"

CARE *of* YOUTH ASKED *of the* N.C.C.W. *by* MONSIGNOR BURKE

PARTICIPATING with His Excellency, the Apostolic Delegate, in the radio broadcast from Washington to the N. C. C. W. convention at Galveston and introducing His Excellency to the assembled delegates and guests, Rt. Rev. Msgr. John J. Burke, C.S.P., S.T.D., general secretary of the N. C. W. C., in a brief address bespoke the special attention of the N. C. C. W. and its members "for the youth of our country." When youth is brought to know the Christian Catholic life and is won to the worthwhileness of life, "youth will then have the courage and enthusiasm to carry on," Monsignor Burke told the convention. The text of his address follows:

Sixteen years of life and activity merit both congratulation and confidence. As general secretary of the National Catholic Welfare Conference from its beginning, I have been witness of that growth. Fittingly, therefore, my congratulations are extended to you—the National Council of Catholic Women, assembled in your sixteenth national convention.

Under the authority and guidance of the bishops, you set out to bring into a common union the Catholic women's organizations of the United States. Great blessings flow from such a union both to the Church and to the country. The value of united action is seen by everyone.

The practical working out of that union is not easy. Every organization has a strength and a purpose of its own. When union is secured, that particular strength must not be lost but rather increased.

The National Council of Catholic Women is the voluntary union of all the women's organizations of the United States working together for the common good of the Church and of our country.

The record which you have already written is of public knowledge. It witnesses to the added strength: the increased activity of your affiliated organizations. It tells of the untold benefits of a national clearing house, a common center of information which serves all. It speaks of a common means whereby the Catholic women's organizations of our country may, in a representative way, cooperate with other great national civic forces that work for the common good. In many immediate, pre-eminent public interests, you—the National Council of Catholic Women—have stood and stand valiantly for the preservation of those fundamental principles of Christian government and Christian social life that alone give security, in turn, to the principles of democracy. Your union has heartened beyond measure the entire body of Catholic organized women in the United States, and extended both vision and achievement.

If I may ask your special attention at this convention for any one single purpose, I would ask it for the youth of our country. Much, very much, is said against the dangers of Communism. I will subscribe to it all, and then add to it. But both the joy and the success of the Christian Catholic life, individually and socially, is that it holds a supremely positive, a supernatural content, a definite revelation from God, by which it leads us on the path of right and of justice and of peace; by which it overcomes the evil and sin and deceit of the world, and gives to every one of us the triumph of self and of human society in God.

When you give to youth this plan, winning them to the worthwhileness of life, youth will then have the courage and the enthusiasm to carry on. You must not only refute Communism and infidelity; you must give the positive truth by which we are really free, free with the freedom of the sons of God.

Inspired by that truth, our Catholic forefathers and we are and know ourselves to be a race of free men—not men and women who are willing to be slaves of a totalitarian state—of a state that makes this short earthly existence the end-all and the be-all. Hand down that inspiration and our children will call us blessed.

That mission means that you will work for the Catholic education of youth. You will also fully incarnate your faith. To preach a supernatural destiny and to leave the individual without the temporal means of fulfilling it—is hypocrisy, and brings religion into dishonor and disrepute.

The care of youth—in vocational training: in recreation: in proper wage: in the human Christian consideration it meets with in human society—all these must be effectively carried out if the youth of today are to be the Catholic leaders of tomorrow.

And now the pleasure and the honor are mine, of introducing to you one who some years ago gave us in convention assembled this very message that I have repeated to you. With some cost to his immediate labors, he has consented to broadcast his greetings to you. They come with the accents of our Holy Father Himself, whose representative he is to us. He needs no introduction, for he is known and loved by the people of America. I present to you—His Excellency, our Apostolic Delegate, Archbishop Cicognani.

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. ARCHBISHOP EDWARD MOONEY, Bishop of Rochester, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. EDWIN V. O'HARA, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STRITCH, Archbishop of Milwaukee, episcopal chairman of the Department of Catholic Action; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Press Department; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN T. MCNICHOLAS, O.P., Archbishop of Cincinnati, and MOST REV. JOHN J. MITTY, Archbishop of San Francisco.

Assistant Bishops, Administrative Board

MOST REV. EDWARD F. HOBAN, Bishop of Rockford; MOST REV. EMMET M. WALSH, Bishop of Charleston; MOST REV. KARL J. ALTER, Bishop of Toledo; MOST REV. BERNARD J. SHEIL, Auxiliary Bishop of Chicago; MOST REV. JOHN A. DUFFY, Bishop of Syracuse; MOST REV. FRANCIS P. KEOUGH, Bishop of Providence.

Rt. Rev. Msgr. JOHN J. BURKE, C.S.P., S.T.D.
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

ANNUAL MEETING OF N. C. W. C. BISHOPS

THE annual meeting of the archbishops and bishops of the United States will be held at the Catholic University of America November 18-19, 1936. Previous to the general meeting, the archbishops and bishops of the Administrative Board of the National Catholic Welfare Conference, together with the assistant bishops to the Board, will meet at N. C. W. C. headquarters to consider the reports of the various departments and bureaus of the Conference to be submitted at the general meeting. Following the general meeting, the members of the newly elected Administrative Board, together with the assistant bishops, will assemble at N. C. W. C. headquarters for the purpose of organizing and outlining the work of the Conference during the coming year.

Holy Father Pleased at Wide Distribution Of His Papal Encyclicals in the United States

A COMMUNICATION telling of the pleasure of His Holiness, Pope Pius XI, on learning of the sentiments of filial gratitude and devotion expressed by the Administrative Board of the National Catholic Welfare Conference for the encyclical "Vigilanti Cura" on Motion Pictures, has been received by the Most Rev. Archbishop Edward Mooney, Bishop of Rochester and chairman of the Administrative Board. The message was sent by His Eminence Eugenio Cardinal Pacelli, Papal Secretary of State.

The message stated that the Holy Father was "highly pleased by the efficacious way in which they (the Administrative Board) made known the encyclical through the wide distribution of the English text." The message referred to the Legion of Decency, sponsored by the members of the Hierarchy in the United States as a "great means of good."

Cardinal Pacelli's communication was in response to one sent to him in the name of the N. C. W. C. Administrative Board by Archbishop Mooney, who begged that His Holiness be informed that "under his benign guidance we shall continue and increase our efforts to carry on the work for which, with paternal benevolence, he has designed to commend us." The text of Cardinal Pacelli's letter follows:

"Your Excellency:

"I have received your letter of recent date with which you requested me to convey to the Holy Father the sentiments of filial gratitude and devotion of the National Catholic Welfare Conference for the encyclical 'Vigilanti Cura' on Motion Pictures.

"His Holiness was profoundly impressed by the great favor which his words met within the United States and he sees in this the heartfelt approval of that great people to do ever greater things to carry out his instructions in regard to the betterment of motion pictures. The Holy Father, not unmindful of the splendid work that has been done in the past by the National Catholic Welfare Conference in disseminating his encyclicals, was highly pleased by the efficacious way in which they made known the encyclical through the wide distribution of the English text, so that all may know just what was intended, and in every way cooperate with their bishops and priests in carrying on that great means of good, the Legion of Decency. His Holiness is fully confident that the ready and cordial acceptance of his words will be fruitful of much good in the great undertaking which the Hierarchy of the United States has launched for the protection of public morality.

"In pledge of recompensing grace, the Holy Father sends to Your Excellency as chairman of the Administrative Board, to your brothers in the Hierarchy and to the other members of the National Catholic Welfare Conference, his paternal Apostolic Benediction.

"Gladly availing myself of this occasion to renew to you the expression of my esteem and high regard, I am, Your Excellency,

"Faithfully yours in Christ,

"(S) E. CARD. PACELLI."

Archbishop Mooney's Letter Tells Of Distribution of Pope Pius XI's Encyclicals

THE letter of Archbishop Mooney, chairman of the N. C. W. C. Administrative Board, which evoked from His Eminence, the Cardinal Secretary of State, the letter printed above, read as follows:

"Your Eminence:

"The members of the Administrative Board of the Na-

tional Catholic Welfare Conference are entrusted with the task of attending, in the interim between general meetings of the Hierarchy of the United States, to certain matters of common interest to the ordinaries of the country. One such matter, which in the past few years has frequently engaged our attention, has recently to our deep gratification, been made the subject of the Encyclical Letter, *'Vigilanti Cura,'* addressed by Our Beloved Holy Father to the 'Archbishops and Bishops of the United States and to other Ordinaries enjoying peace and communion with the Holy See.'

"As Your Eminence well knows, through the favor extended by the Holy See in the preparation of the English text of the encyclical, the National Catholic Welfare Conference, in this instance, as with all recent encyclicals, had the English text radiographed to our *N. C. W. C. News Service* on the day it was issued, and immediately sent out to all the Catholic Journals of the United States. We have since published it as well in pamphlet form to make it readily available to pastors for distribution among the faithful.

"And now the members of the Administrative Board have by unanimous action authorized me as their chairman to express in the name of the National Catholic Welfare Conference our profound filial gratitude to Our Holy Father for this important encyclical.

"The words of Our Holy Father, giving supreme sanction to what we have sought to do through the Legion of Decency for the moral betterment of moving pictures and for the exercise of a strong Christian conscience on the part of the faithful regarding them, are deeply appreciated by us not only as a solemn expression of coveted approval, but also as a clear form of action and a most inspiring encouragement.

"I therefore beg Your Eminence to convey to Our Holy Father our heartfelt sentiments of gratitude and filial devotion, together with the full assurance that under his benign guidance we shall continue and increase our efforts to carry on the work for which, with paternal benevolence, he has deigned to commend us.

"With sentiments of profound veneration, I remain,

"Devotedly and obediently yours,

"(S) EDWARD MOONEY."

DEATH OF MONSIGNOR BURKE, GENERAL SECRETARY, N.C.W.C.

JUST as this issue of CATHOLIC ACTION was going to press, there occurred in Washington, D. C., on the afternoon of October 30, the death of the Right Reverend Monsignor John J. Burke, C.S.P., S.T.D., general secretary of the National Catholic Welfare Conference. Monsignor Burke had been at his desk at N.C.W.C. headquarters as usual throughout the day, but complained of feeling ill and decided to return to his residence. He had just arrived there when he was seized with a heart attack and died almost immediately.

In the next issue of this magazine will appear articles dealing with Monsignor Burke's life and work and with his great contribution to the cause of religion in the United States, especially through the National Catholic Welfare Conference whose chief executive officer he had been since its inception in 1919.

In the meantime, we express to the members of his bereaved family our deepest sympathy and ask our readers to pray for the happy, eternal repose of his soul.

pe's Condemnations of Communism Quoted in Timely N. C. W. C. Pamphlet

"WHY Catholics Condemn Communism," is the title of a new pamphlet just published by the National atholic Welfare Conference.

The booklet, which contains 41 pages, is composed of a ries of excerpts from the allocutions, Papal pronouncements, letters and encyclicals of His Holiness, Pope Pius XI. The excerpts cover a period of several years—from December 18, 1924, to December 24, 1935. The pamphlet was compiled by a staff member of the N. C. W. C.

In a brief foreword it is stated that "the burning of churches in Spain, the Communist drive in France, the successive insurrections which have bloodied Brazil, Syria, Palestine, and Poland are only too obvious signs of a new offensive on the part of atheistic Communists." "We ought to expect," it adds, "if not the final struggle which the revolutionaries promise us, at least redoubtable attacks. In these circumstances, it is the duty of Catholics not to permit themselves to deviate from the rules of conduct. marked out by the Sovereign Pontiff. It is to aid them in discerning wherein the menace of Communism against religion consists that we have gathered these few documents."

Another N. C. W. C. publication on the subject of Communism is "A Cure for Communism," by the Rev. R. A. McGowan, assistant director of the N. C. W. C. Department of Social Action.

Catholic Industrial Conference Announces Five Regional Meetings for the Coming Year

A PARTIAL list of its conference cities for the year has just been announced by the Catholic Conference for Industrial Problems.

The first will be held on November 30 and December 1, in Rochester. It will be sponsored by the Most Rev. Archbishop Edward Mooney, Bishop of Rochester, who has named the Rev. Dr. Walter A. Foery, director of the Diocesan Agency of Catholic Charities, chairman of a committee which will organize and promote interest in the meeting.

Other meetings are scheduled for Providence, Indianapolis, Des Moines and Fresno. The Most Rev. Joseph E. Ritter, Bishop of Indianapolis, has appointed the Very Rev. Dr. Henry F. Dugan, chancellor of the diocese, chairman of the committee on arrangements. The Rev. James G. Dowling, diocesan director of charities, has been appointed chairman by the Most Rev. Philip G. Scher, Bishop of Monterey-Fresno. Denver, it is announced, has just been added to the list.

Of the cities named, three, Denver, Rochester and Providence—have previously been hosts to the Conference.

The Conference was organized December 22, 1922, "to consider establishing an organization of Catholics for the purpose of investigating, consulting and encouraging the study of Catholic social teaching along industrial lines."

The main concern of the Conference is to spread a thorough knowledge of Pope Leo XIII's Encyclical on "The Condition of Labor" and Pope Pius XI's Encyclical on "Reconstructing the Social Order," and the whole body of Catholic teaching in industrial life.

The president of the conference is Dr. J. E. Haggerty, of Ohio State University.

"Women *and* Social Reconstruction"

Monsignor Ready's Topic at Banquet Session of N.C.C.W. Convention

"IT IS apparent that women have an important stake in any program for social reconstruction," was the view expressed by the Very Rev. Michael J. Ready, assistant general secretary, N. C. W. C., in an address on "Women and Social Reconstruction" delivered at the closing banquet session of the Galveston Convention of the N. C. C. W.

"The problem of reconstruction in society," Monsignor Ready said, "is based on adjusting our present social relationships on the principles of true morality. The solution of the problem demands a knowledge of man's purpose, dignity and destiny, and the means available to achieve his true and final end."

Monsignor Ready proceeded to explain the meaning of the term "reconstruction" as used by our Holy Father in his famous encyclical "On Reconstructing the Social Order," stating that the term definitely means a complete reconstructing, a thorough renovation of the social order to a Christian manner of life. Again quoting the Holy Father, Monsignor Ready explained that the purpose of reconstruction "is to adjust this economic regime to the standards of true order." Referring to the part of women in any program of reconstruction, he said:

"It is logical to assume that women should be interested in every question and proposal affecting social life and should contribute to social programs an intelligent zeal and a quality of spiritual leadership which will insure the protection of their interests."

Some of these include not only overcoming indifference to, but obtaining remedies for, such social and economic evils as the lack of living wages, child labor, the forced employment of mothers outside the home to the neglect of proper cares and duties—especially the education of their children, bad working conditions in factories threatening the morals and the morale of youthful workers, and equally disgraceful conditions as regards housing, proving obstacles to the family tie and family life.

QUOTING from the Farewell Address that reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle, Monsignor Ready stated that our country's recent history testified to the truth of Washington's words.

"Reason and experience," he continued, "tell us that godless education must inevitably produce a nation of moral dwarfs. Generations of young men and women, deprived of religious truth and the inculcation of religious ideals, cannot withstand the terrific tugging of materialistic forces. Reason and experience with clarion voice cry out against the degrading influences destroying noble family life. Reason and experience condemn the injustice and cruelty of a society in which there is no social security and decent comfort for the working man and his family. Reason and experience name these things as sins that cry to heaven for vengeance, crimes against morality."

Stating that our influence on national morality should be in proportion to the richness of our blessed opportunities, Monsignor Ready stated that the work of reconstruction, of renewing in America the spirit of religion, should follow the precise teaching given to us in the magnificent encyclicals of Pope Pius XI. These, he said, present a charter, a constitution of correct social action, and a program for the reconstruction of our national life on the plan and pattern of true morality.

"THAT program will commend itself," he added, to every worthy citizen of this nation and it should be our ambition to make it known and appreciated. . . . Our neighbor's concern for the national welfare is exactly the same as our own. All who acknowledge God's dominion over man and nations must be convinced of the reasonableness of religious education, of the necessity of preserving the sanctity of home life and of fostering in all divisions of society the spirit of religion through truth, charity and justice. . . . If social reconstruction does not follow the line of Christian charity and justice in America, we dare not say that a hostile state or that base, conniving politicians prevented it. We must blame ourselves for not giving to America the power and influence of the charity and justice we possess."

"With absolutely no compromise of dogmatic truth, and with fearless defense of every doctrine of Christian morality, we should yet be able to present to all our right-thinking fellow citizens a program or platform of fundamental Christian principles to which they could conscientiously adhere," Monsignor Ready declared. "Communism is not a menace to our institutions as long as religious devotion and loyalty live vigorously in our citizens," he added.

In closing his address, Monsignor Ready referred to the contribution of the bishops of the United States through the National Catholic Welfare Conference in coordinating and unifying the activities of the Catholic men and women of the country and paid tribute to the accomplishments of the N. C. C. W., particularly dur-

(*Continued on page* 31)

YEAR'S WORK *of* N.C.C.W.

Reviewed by Miss Agnes G. Regan, National Executive Secretary

ONE of the most important features of every national convention of the National Council of Catholic Women is the presentation of the annual report of the national executive secretary. The illuminating statement of N. C. C. W. activities covering the past year, as read to the Galveston Convention by Miss Agnes G. Regan, revealed as usual steady progress in organization extension and a constantly growing interest nationally and locally in the program of the council. Much of this progress is due, the convention was told, to the zealous and helpful leadership of Bishop Noll, episcopal chairman, to the very active interest of Miss Williams, national president, the members of the national board, and of the council's national committees. As the report states, "A Catholic consciousness seems to be aroused which is moving our Catholic women to work more actively in their parishes, in diocesan projects and in civic affairs." A digest of Miss Regan's report follows:

Diocesan Meetings

In addition to the national convention, 49 diocesan conventions and two state conventions have been held during the past year.

A notable development has been the increase in the number of district meetings held in different sections of dioceses.

A further development will be the growth in regional conferences. A step in this direction is seen in the visiting of diocesan conventions by presidents of other dioceses.

New Diocesan Councils

One new diocesan council, Amarillo, has been added during the past year. Plans for organization in four dioceses are under way at present.

Membership

Affiliation with the national council has two aspects. On the one hand, membership means direct contact with the central office from which, as from a great power house, activity may be guided and stimulated. On the other hand, national headquarters is a great receiving station to which reports of widely varying activities from every part of the country are sent, and it makes these available to all who may be interested.

It must be understood, of course, that the organization of a diocesan council or the affiliation of a group interferes in no way with the autonomy or the activity of even the smallest group. The national council seeks simply to federate all existing organizations of Catholic women, that together they may speak and act as a unit when necessity demands; that through their national headquarters Catholic women may be kept informed and alert in order that in union with the Catholic women of other nations they may combat those trends in modern life that threaten to destroy Christian civilization.

For complete effectiveness, there should be a diocesan council in every diocese, and it should extend through district and deanery organization into every parish. Then there will be established a great network providing a channel for dissemination of information and for unification of action.

At present there are 54 diocesan councils, 18 national organizations, 6 state organizations and 2,300 local organizations affiliated.

As membership increases, that material help so essential to the carrying on of a great national program will be made available through the dues paid by the affiliated groups. It may not be generally understood that no part of the budget of the National Catholic Welfare Conference goes to the National Council of Catholic Women. The council has met all its own expenses for the past 10 years and, in addition, has secured from various groups the funds for the maintenance of the National Catholic School of Social Service.

Contacts

As the council grows, the keeping in touch with affiliated organizations is coming to be a great problem. CATHOLIC ACTION and the *Monthly Message* meet this need in a limited way. A wider individual subscription to both publications would be very helpful in developing work.

The national office carries on a wide correspondence, national as well as international, not only concerning questions of the council itself, but it would seem upon almost every phase of Catholic interest. The cooperation of the other departments of the Welfare Conference makes this phase of the work possible. Women are beginning to learn that here in the national capital is a great Catholic center which is prepared, if it cannot always supply the necessary information, to direct inquiries to the source from which it may be secured.

Publications

The council has distributed 115,000 pamphlets during the current year, this including N. C. W. C. pamphlets as well as those of the N. C. C. W.

The following publications have been issued during the year: *Youth Today and Tomorrow, Suggestions for Catholic Parent-Teacher Associations, The Catholic Forum, Immigrant Follow-up and Immigrant Aid,* and *Archbishop Carroll's Prayer for Our Civil Authorities.* In January, as Congress convened, 10,000 copies of an excerpt from *Archbishop Carroll's Prayer for Civil Authorities* were distributed. One diocesan council reports 1,000 copies distributed among persons employed at the State Capitol. A religious community distributed 10,000 copies.

For the first time the council printed the proceedings of the annual convention.

Representation

The National Council of Catholic Women was represented officially at the following conferences: Conference

of Catholic Charities, Catholic Rural Life Conference, Catholic Association for International Peace, Catholic Conference on Industrial Problems, Laymen's Retreat Movement, American Association for Adult Education, National Conference of Schools of Social Work, National Conference of Social Workers—Atlantic City, International Conference of Social Work—London, and National Women's Trade Union League. Unofficially it was represented at the Associated Country Women of the World—International, Washington, D. C.

The national president has attended meetings of diocesan councils at Charleston, Fort Wayne, St. Paul, Great Falls, Scranton, Oklahoma City, and the meeting of the Wisconsin State Council and the Minnesota State Council, in addition to the convention of the Milwaukee Archdiocesan Council and a series of district meetings throughout the Archdiocese.

Miss Williams attended the Field Mass in celebration of the victory of San Jacinto, Texas, on April 21, and in the interests of the national convention visited Galveston, Houston, Corpus Christi, San Antonio, Amarillo, Fort Worth, Dallas, Tulsa, Oklahoma, St. Louis and Springfield, Ill.

Together with Miss Anne Sarachon Hooley, former president, and Miss Anna Rose Kimpel, field representative of youth activities, Miss Williams journeyed from Great Falls to Seattle to attend the National Conference of Catholic Charities. After the conference, Miss Williams conferred with diocesan council representatives in Spokane, Seattle and Portland. She also attended the World Congress of Women and the Retreat Conference in Chicago as well as the Confraternity of Christian Doctrine meeting in New York.

The council is happy to note the continued activity in its interests on the part of the past president, Miss Anne Sarachon Hooley, who traveled from Florida to Seattle during the past year attending conventions in St. Augustine and Great Falls, the Youth Institute in Washington, and the National Conference of Catholic Charities in Seattle.

The executive secretary attended meetings of the Diocesan Council of Providence, conferred with council officials at Hartford, and attended, in company with Miss Lenna M. Wilson, field representative, the annual convention of the Harrisburg Diocesan Council. She also attended the National Conference of Social Work at Atlantic City, N. J.

Representing the National Catholic School of Social Service, the executive secretary attended the conference of the American Association of Professional Schools of Social Work with the members and staff of the Social Security Board to discuss methods of meeting the need for trained workers throughout the country.

The assistant executive secretary, Miss Margaret T. Lynch, in company with the field representative, Miss L. Wilson, carried on a series of deanery meetings preparatory to reorganization of the diocesan council in Wheeling. She represented the council officially at the meeting of the American Association for Adult Education and the meeting of the Associated Country Women of the World, held under the direction of the United States Department of Agriculture.

Miss McAnany, a member of the office staff, had charge of the study club exhibits at the meeting of the Confraternity of Christian Doctrine in New York.

Miss Linna Bresette, of the Social Action Department, N. C. W. C., represented the council officially at a meeting called by the National Woman's Bureau, devoted to the preparation of a statement concerning American standards in regard to women, which will be brought up for discussion in the assembly of the League of Nations.

Two graduates of the National Catholic School of Social Service attended the London International Conference on Social Work, representing the National Council of Catholic Women as well as the school. Letters from headquarters put them in touch with the representative Catholic women in London and leaders in social work from other countries.

National Committees

The special committees functioning through and with national headquarters are Study Clubs, Extension of Religious Education, Immigration, Parent-Teacher Associations, Industrial Problems, Family and Parent Education, Organization and Development, and the National Catholic School of Social Service. The committee formerly known as Girls' Welfare has become the Youth Committee, and there has been added a committee on International Relations.

All of these committees are, in a sense, study club committees, because with each one of them the study of the Catholic philosophy underlying any one of the activities enumerated is imperative. Through these programs Catholic women are becoming Catholic conscious. They are beginning to sense the importance of Catholic cooperation in social and civic movements, and are at the same time prepared to state definitely the conditions under which such participation is possible or desirable.

In response to a questionnaire sent out, 43 dioceses reported 4,236 study clubs with 54,427 persons participating.

International Relations

As a member of the International Union of Catholic Women's Leagues, the N. C. C. W. is in touch with activities of Catholic women throughout the world. A member of the national council is one of the 18 women constituting the governing Bureau of the Union.

With the approval and special blessing of our Holy Father, the International Union called upon the member groups throughout the world to join in a campaign against Godless propaganda and communism. Special action on the part of the affiliated organizations was recommended to member organizations through *Monthly Message* and in a special post-card asking for full cooperation in the program suggested by the International Union, the most important suggestion being a celebration of the Feast of Christ the King on October 25, setting apart the vigil, October 24, as a day of penance and mortification in reparation for the outrages being committed throughout the world.

The league was delegated to secure an exhibition of Catholic publications issued by women for display at the Vatican Press Exhibit. The council corresponded with women's organizations and women's colleges in the United States, forwarding information and instructions; it also collected and forwarded the fees of those desirous of a place in the exhibit. The council forwarded copies of its own publications, including a bound volume of a year's issue of *Monthly Message*.

Exchange of publications has been arranged with a number of women's organizations in Europe, North and South America, Australia and New Zealand.

At the time that birth control propaganda was initiated in India by an American representative of the Birth Control League, request came to the council that full information and literature available be forwarded to the inspectress of schools at Travancore, South India, that she might be prepared to refute the arguments of the above-mentioned representative from America. Grateful appreciation was expressed for assistance given.

Youth

The National Council of Catholic Women, realizing the need for a program for girl youth, after several conferences with representatives of national organizations dealing with groups of young women and girls, including the Catholic Daughters of America, Daughters of Isabella, International Federation of Catholic Alumnae, Young Ladies' Sodality, Christ Child Society and Girl Scouts, decided to hold the first Youth Institute at the National Catholic School of Social Service, July, 1935. Although an experiment, the results justified the printing of the proceedings, "Youth—Today and Tomorrow,"

and the holding a Second Youth Institute, June, 1936.

The program was under the direction of the national chairman, Miss Anne Sarachon Hooley, assisted by Miss Anna Rose Kimpel; 110 persons registered at the Institute, 21 states and 27 dioceses being represented. His Excellency, the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago and Assistant Episcopal Chairman, Department of Lay Organizations, brought the Institute to a close with an inspiring address on "Youth Today."

Included in the program was a discussion of organization problems; practical demonstrations of special activities, discussion of underlying philosophy in recreation, family life, parenthood and addresses by experts in various fields. The proceedings of the Institute of 1936 constitute series II of "Youth—Today and Tomorrow."

In the hope of aiding in a concrete way groups finding some difficulty in organizing, the council has issued a *Leader's Notebook*. It opens with an inspirational message from Bishop Noll and contains practical suggestions with regard to surveying needs and planning activities.

Field Representative for Youth Activities

In January, 1936, Miss Anna Rose Kimpel, a graduate of the National Catholic School of Social Service, with eight years' experience in Catholic community work in Toledo, was added to the staff. Immediately following her appointment, Miss Kimpel's services were engaged for the diocese of Hartford for the purpose of organizing a youth program. Under the auspices of the Bureau of Social Service and the Diocesan Council of Catholic Women, a city-wide program based on parish organization was made effective. The Most Rev. M. F. McAuliffe, Bishop of Hartford, plans to make the organization diocesan-wide.

In the event that diocesan authorities feel desirous of making use of Miss Kimpel's services, arrangements for same may be made through national headquarters.

Legislation

The council has emphasized to affiliated groups the importance of knowing the way in which provisions of the Social Security Act were to be carried out in the various states, and the responsibility for wider interest in the right administration of these provisions. The council officially protested the passage of the Equal Rights Amendment and the Birth Control Bill. It repeated the endorsement of the Immigration Bill and the bill prohibiting block-booking and blind-selling. In connection with the Birth Control Bill, the council followed up the action taken by the General Federation of Women's Clubs, the American Association of University Women and the National Y. W. C. A.

Keeping Catholic women informed and having reliable data available at all times is an important function of N. C. C. W.

National Catholic School of Social Service

On June 9, the school closed its fifteenth scholastic year.

During the past 15 years, more than 500 trained workers have gone into the field of social service. Forty-nine students were enrolled for the year 1935-36. Of this number, 15 were enrolled for the second year. Nineteen states and the District of Columbia were represented in the enrollment, with one student from China and one from Germany. Ohio ranked first with nine students; California, second with eight. Twenty-five Catholic and nine non-sectarian colleges and universities were represented in the student body. In addition to the full-time students, 30 social workers employed in local agencies were enrolled in evening classes, making the total enrollment 79.

In addition to 11 scholarships made available by organizations and individuals, 24 loan scholarships were awarded during 1935-36 to worthy students who could not otherwise get professional training for a field where Catholic workers are so badly needed.

Each of the students leaving school last June was assured of a position. Such positions were with federal, state and city agencies, and with Catholic and non-sectarian private agencies.

The school opened, September, 1936, with the largest enrollment in its history—56 students. Seventeen states are represented: California, 10; Ohio, 8; New York and Wisconsin, 7 each; District of Columbia, 5; Pennsylvania, 3; Virginia, Iowa, Indiana, Maine, Maryland and Washington, 2 each; Connecticut, Missouri, Nebraska, West Virginia and Chile, each one. Nineteen Catholic colleges and 13 non-Catholic colleges are represented.

The attendance of many of these students has been made possible through the understanding and generosity of men and women, especially through members of the councils of Catholic women, who have provided scholarships, as yet limited in number but growing yearly.

The following endowed scholarships have been donated: the Christine Parrott Donohue Scholarship and the Anna Clarke Hanna Scholarship, San Francisco; the Mary Gess Schrembs Scholarship, from Cleveland; the Loretto Hines Scholarship, Chicago; the Connecticut Scholarship, from the Connecticut Council of Catholic Women. During the past year the Teresa Molamphy Scholarship was completed and awarded for the present year. The following scholarships have been completed in part: the Florence Bain Seymour Scholarship, of Detroit, Mich., and the scholarship which is being raised by the alumnae of the school. At the last meeting of the National Catholic School of Social Service alumnae during the time of the National Conference of Catholic Charities convention in Seattle it was voted to dedicate this scholarship to the memory of the Right Rev. Msgr. William J. Kerby, whose memory is so dear to all of those who were at any time connected with the school.

Special attention should be called to the notable contribution of the Daughters of Isabella, who three years ago founded the Queen Isabella Scholarship. Forty thousand dollars have been contributed into the endowment fund and under its auspices three students are enrolled during the current year.

In addition to these scholarships, the following annual scholarships are available for the current year: the Francis J. Haas Scholarship, donated by the Milwaukee Archdiocesan Council of Catholic Women; the Glennon Scholarship, provided by the St. Louis Archdiocesan Council of Catholic Women; and the scholarship provided by the Young Ladies Institute of the Pacific Coast States—this scholarship has been continuous since 1926.

Space does not permit the enumeration of the many men and women and organizations who have contributed so generously throughout the year to the maintenance fund.

Conclusion

Several factors indicate growth and development on the part of the council.

There is more intensive activity on the part of Catholic women in many of the dioceses already organized. "A Catholic consciousness seems to be aroused which is moving our Catholic women to work more actively in their parishes, in diocesan projects and in civic affairs."

The councils are beginning to realize that a diocesan convention is not simply a get-together meeting. It is a time for study of conditions, analysis of programs, and definite plans for further development: therefore, the one-day convention is in many cases growing into two- and three-day conventions.

The development of the Confraternity of Christian Doctrine as a part of the National Catholic Welfare Conference and a channel for lay activity is stimulating interest.

The development of the national committees and their organization through the districts and the parishes is bringing about a better understanding of the importance of the work of the diocese as a whole and of its place in the great national program of Catholic Action.

1936 N.C.C.W. Convention Resolutions

AT THE sixteenth annual convention of the National Council of Catholic Women held at Galveston, Texas, October 17-21, resolutions of importance to the entire Catholic body of the United States were adopted. In the following paragraphs are presented digests of these resolutions, the full texts of which will be sent gratis upon request of the National Council of Catholic Women, 1312 Massachusetts Avenue, N. W., Washington, D. C.

His Excellency, the Apostolic Delegate

THE National Council of Catholic Women acknowledge with deep appreciation the wonderful message which came to them over the radio on the morning of the formal opening of their convention. It brought to the N. C. C. W. an even greater realization of the responsibility which rests upon its members to share in the great program of Catholic Action, particularly as evidenced in the work of catechetical instruction.

His Excellency, Bishop Byrne

The N. C. C. W. extends to Bishop Byrne its deepest gratitude and appreciation for the cordiality of his welcome and the abundance of his hospitality, which have contributed immensely to the pleasure and to the success of this splendid convention. It is the earnest prayer of the council that God will bless His Excellency one hundred fold for his efforts in their behalf.

His Excellency, Bishop Noll

To our Episcopal Chairman, Most Rev. John F. Noll, Bishop of Fort Wayne, the national council extends its most grateful appreciation. His Excellency counts no cost when the question of service to the council is in question.

Members of the Hierarchy

To the Most Rev. Joseph F. Rummel, Archbishop of New Orleans; the Most Rev. Richard O. Gerow, Bishop of Natchez; the Most Rev. Edwin V. O'Hara, Bishop of Great Falls; the Most Rev. Robert E. Lucey, Bishop of Amarillo; the N. C. C. W. expresses its gratitude and appreciation for inspirational and informative addresses; also to the Rt. Rev. Msgr. John J. Burke, C.S.P., general secretary of the N. C. W. C., expresses its grateful appreciation for the inspiration and effort rendered by him from its inception, and especially for his message broadcast during this sixteenth annual convention.

The N. C. C. W. also extends to the Very Reverend Msgr. Michael J. Ready, assistant general secretary, sincere thanks and appreciation for unfailing cooperation in the work of the council.

HIS HOLINESS, POPE PIUS XI

THE National Council of Catholic Women, assembled in Galveston, Texas, in its 16th annual convention, heartily thanks His Holiness, Pope Pius XI, for the cordial message conveying his blessing, which came to the delegates through its honored episcopal chairman, and again renews its pledge of loyalty and obedience to the entire program of Catholic Action as enunciated in the encyclicals issued by the Supreme Pontiff for his children and the peoples of the world.

We pledge ourselves to offer special prayers and sacrifices in reparation for the outrages committed against God and for the intention of the restoration of the return of Christ in the hearts of men and in the government of nations.

Family and Parent Education

Calling attention to the encyclical of Pope Pius XI on "The Christian Education of Youth" and the grave responsibility pointed out therein to Catholic parents for the education of their children, the N. C. C. W. offers its affiliated groups every possible assistance for the continuance and expansion of a sound Catholic parent education movement in order that parents may be equipped to assume in truly Christian fashion the education of the little ones entrusted by God to their care.

Retreat Movement

The N. C. C. W. pledges its wholehearted support and cooperation to the Retreat Movement as outlined by the Holy Father in his encyclical *Mens Nostra* and urges all members to cultivate the practice of retiring annually for a few days to commune with God and receive new inspiration and grace to carry on the zealous apostolate of the laity.

Christian Education

The N. C. C. W. takes this occasion to affirm once more loyalty to the Catholic educational ideal as embodied in the Catholic school. By means of it we as American citizens are making a contribution of the greatest value to American life. We realize that it is our duty to safeguard its interests and to protect it against anything that might interfere with it or hamper it in its God-given mission.

We pledge ourselves to a constant study of the Catholic educational ideal in all its implications. The better our understanding, the more intelligent will be our efforts in its behalf.

Peace

Through organized efforts among all its members, the N. C. C. W. undertakes the serious study of the Catholic principles of world peace, enunciated by Pope Pius XI, and his predecessors, and pledges its members, in accordance with these principles, to do all in their power to oppose aggressive warfare, urging the United States to cooperate with other countries in the establishment of social justice and world peace.

Catholic Youth

Accepting the call of His Excellency, the Apostolic Delegate to the United States, to "organize youth evermore widely," the N. C. C. W. urges its diocesan branches to sponsor an active program for youth in the parishes, for the juniors, high school and out-of-school, with spiritual, cultural, vocational and recreational activities that will bind them closer to the Church and help them serve God and Country.

Women's Bureau, U. S. Dept. of Labor

Recalling the work of the Women's Bureau of the U. S. Department of Labor during the past 16 years in promoting the welfare of wage-earning women, the N. C. C. W. records its determination to continue its support of the Women's Bureau so that it may offer more effective assistance to all working women in the solution of their economic problems.

Another resolution pledges the cooperation of the N. C. C. W. with other organizations in developing adequate working standards for women workers and in bringing about the maintenance of standards by such legislation as experience has found to be necessary.

A further resolution asks the individual and collective support of N. C. C. W. members for the cooperative efforts of employes and employers to obtain and maintain good working conditions and fair trade practices in the coat, suit and millinery industries by asking their local merchants for, and buying, goods bearing the consumers' protection label.

The Catholic Press

All affiliated groups and individual members are urged by the N. C. C. W. to give the utmost possible aid to our Catholic press by acquainting themselves with its publications and by the practical support of subscriptions, cir-

ulation and advertising. Appreciation of the cooperation of the *N. C. W. C. News Service* and diocesan papers for news and editorial space given to the work of the N. C. C. W. is gratefully acknowledged.

Mexico

Recalling recent developments in Mexico, especially the persecution in that country of religion by the present national government, the N. C. C. W. appeals to every American not to underestimate or to underestimate the gravity of the menace which Mexico is today to the future progress and even to the present safety to the faith and culture in America. The resolution adds: "To the prayers of Our Holy Father, Pope Pius XI, we unite our prayers for the preservation of the Mexican nation."

Liturgy

Encouragement is given in another resolution to the nation-wide adoption of a course in Catholic worship and plain-song by Catholic colleges and high schools and enthusiastic approval of the N. C. C. W. to all efforts of our zealous bishops and pastors to induce the laity to cooperate with them in celebrating the Sacred Mysteries in accordance with true liturgical practice."

Motion Pictures

Commending the work of the Legion of Decency, the N. C. C. W. expressed its appreciation to producers and exhibitors who have responded to its plea for the improvement of motion pictures, and renewed its protest against the evils of block booking and blind selling, asking support in bringing about the passage of such legislation as will eliminate these evils from the motion picture industry.

Home Shrines—Outdoor Cribs

Recalling the project of the Natchez Diocesan Council, N. C. C. W., of installing shrines in the home and approving this move as a significant factor in fostering a truly Catholic spirit therein, the N. C. C. W. calls upon its members to aid in securing the adoption of this beautiful practice in every Catholic home.

Another resolution asks affiliated groups to promote the erection of outdoor Christmas cribs.

National Catholic School of Social Service

Recalling the fact that the N. C. C. W. accepted as its special work the maintenance of the National Catholic School of Social Service, a resolution asks, in order to insure the permanency of a graduate school of this type, and an adequate maintenance fund, the fullest cooperation of individual and organization members in the work of securing contributions to this fund and in the establishment of scholarships which will make it possible for worthy students to enroll, who would otherwise be unable to do so.

Subversive Teaching

The resolution under this heading reads: "Whereas the discontent in our land has offered a favorable opportunity for the propagandist of subversive social and economic theories, be it resolved that we counter them with persistent, clear promulgation of the official Christian teaching of the Church, so that at least Catholic youths may not be misguided.

Courtesy Resolutions

Aside from the special resolutions already referred to the N. C. C. W. convention, in a series of courtesy resolutions, expressed its appreciation to the civil and federal authorities of the City of Galveston; to the Galveston commercial associations and citizens of Galveston; to the local press; and to the management and staff of the Buccaneer and the Galvez Hotels; to Mrs. Lucian Carroll; to the members of the local arrangements committees of the Galveston Diocesan Council, N. C. C. W.; to the National Broadcasting Company and its local broadcasting station KLUF.

Appreciation is also expressed to the Rev. Gerald Ellard, S. J., for his helpful interpretation of the liturgy; to the religious communities and schools, who rendered such effective service in contributions to the program, especially at the youth session; and to all others who, by their participation in the program, contributed to the success of the N. C. C. W.'s 16th annual convention. In conclusion, the resolutions tendered to Miss Williams, beloved president of the N. C. C. W., and to the members of the board of directors, and to Miss Regan, national executive secretary, and members of the national headquarters staff sincere appreciation for their unselfish and devoted service.

BISHOP O'HARA EXPLAINS N. C. W. C.

(*Continued from page* 12)

"There is in the first place the interest of the Christian home. The enemies of the Christian home are at work in the national field and we may be very grateful that the Women's Council serves as a national agency to focus the thought and the determination of Catholic womanhood in America in the defense of domestic society.

"The second field which is receiving emphasis is that of the problems of Catholic youth. The influences to which our Catholic youth are being subjected are no longer merely local influences. Great national movements are ruining the idealism of youth; with misdirected zeal they are affecting our youth in every community. Hence it is that the N. C. C. W. rightly deems it one of their most important duties to foster the organization of Catholic youth in order that the youth themselves may be the apostles of Christ.

"Year after year state and national legislation is being proposed that is hostile to every principle of Christian faith and morals. Christian women must be united and vigilant in opposition to such legislation, which offends both American traditions and Christian principles.

"Our Holy Father has called attention to the spread of Communism with its denial of God and its false social philosophy. Here is an issue which calls for the United efforts of Christian women. The growth of Communism can be attributed to two principal sources: First, an ignorance of Christian Doctrine; and second, the wide-spread practice of social injustice. For both reasons the influences of Catholic womanhood must be mobilized."

AMERICAN EDUCATION WEEK PROGRAM

A PROGRAM for the participation of Catholic schools in American Education Week, to be observed November 9 to 15, has been issued as a 10-page folder by the Department of Education, National Catholic Welfare Conference.

The subjects to be considered each day are: Monday, "Restoration of Religion in Education"; Tuesday, "Catholic Action For Catholic Education"; Wednesday, "World Peace"; Thursday, "A New Social Order"; Friday, "The Catholic Press"; Saturday, "Preparental Training"; and Sunday, "The Church and Youth."

The pamphlet contains excerpts from suggested readings for each day of the week and appends in each case a number of reference works. Notable among these suggested readings are the encyclicals of His Holiness Pope Pius XI on "Christian Education of Youth," "Christian Marriage."

Among suggested questions for discussion are: "For what reasons has the Catholic Church established a separate system of schools?" "Why does religious education prepare one for a full and complete citizenship?" "Discuss the need and value of Catholic higher education." "Name ways and means by which schools may promote international good will." "Explain how the Catholic press is promoting the cause of Catholic education." "What means are available for students to continue their Catholic education after they graduate from school?" "What part could Catholic Action play in solving economic problems?" "Discuss the activities of any Catholic youth organization."

Bishop Muench Leads *in* Live Conference *of* Rural Life Leaders *at* Fargo, North Dakota

By Rev. Dr. Edgar Schmiedeler, O.S.B.
Director, N. C. W. C. Rural Life Bureau

FARGO, North Dakota, located in the heart of the fertile Red River Valley, was the scene of this year's gathering of the students and friends of Catholic rural life. On October 10, Fargoans welcomed the directors of diocesan rural life bureaus, who came from many of the more rural dioceses of the United States to hold an institute at the State Agricultural College. On October 11 and on through October 14, they joined with hundreds who came from nearby and distant dioceses to participate in the annual deliberations of the Catholic Rural Life Conference. The gathering was sponsored by the Most Rev. Aloysius J. Muench, Bishop of Fargo, and in attendance with him were a dozen or more bishops and several Benedictine abbots.

The institute for the directors of diocesan rural life bureaus was held in the famed Little Country Theatre of the Agricultural College. The diocesan directors are official appointees of the bishops, commissioned by them to develop, in conjunction with their national center of rural Catholic Action—the Rural Life Bureau of the National Catholic Welfare Conference—programs of action in their respective dioceses. There are now about fifty-five of these directors. Not a few of them are also members of the Catholic Rural Life Conference, and some of them have contributed not a little to the growth of the latter organization. About thirty of them attended the institute at Fargo and remained for the sessions of the conference that followed.

The Rev. R. B. Schuler, secretary to the Most Rev. Christian H. Winkelmann, Auxiliary Bishop of the Archdiocese of St. Louis, and director of its rural life bureau, very fittingly opened the deliberations of the directors with a description of the program of activities carried out there. In general, the activities of the St. Louis program were shown to fall along the lines of rural culture, religion, education, and social work. Among the major accomplishments of the bureau was the substantial contribution of funds towards the upbuilding of several rural parish plants.

THE director of the N. C. W. C. Rural Life Bureau spoke on "Helpful Government Agencies," explaining to the diocesan directors the work of the extension service, of the Farm Credit Administration, the Resettlement Administration, the Social Security Board, the Rural Electrification Administration, and describing the set-up of the United States Department of Agriculture, the State agricultural colleges and experiment stations. He urged contact with and knowledge of these various agencies of the Government and added that the directors would undoubtedly "be surprised to learn how much these agencies can do for you and your people, and how eager those in charge are to oblige and help you." The national director also called attention to the pending Bankhead-Jones Bill, dealing with small farm ownership and stated that it deserved the careful consideration of the directors.

Mr. F. P. Kenkel had been invited to participate in the diocesan directors' session and spoke briefly on the need for and value of rural surveys.

Discussion leaders were: Rev. Louis N. Zirbes, Archdiocese of Milwaukee; Rev. Cowell O'Neill, diocese of Leavenworth; Rev. Charles Philipps, Archdiocese of San Francisco. Practically all of the directors participated in the discussion.

At a noon luncheon at the Lincoln Log Cabin, on the Agricultural College grounds, the Rev. Charles McCoy, Diocese of Little Rock, told of a religious survey conducted in Garland County, Arkansas, and of interesting and useful work done in contacting Catholic parishioners in other parts of the State. He urged that the diocesan directors initiate a system of transfer. "If a family is leaving a certain parish in Arkansas," he said, "the pastor should notify the diocesan director. The latter, in turn, should notify the pastor of the territory into which the family is moving. In case of a transfer to another diocese, the local director should notify the director of the other diocese."

Canada's interesting project of diocesan experimental farms in the Archdiocese of Toronto was related by the Rev. Francis J. McGoey, who told of the growth of the venture which began with five families and has grown to a rural community of considerable size, the families buying nothing they can raise, working on a cooperative basis in their own community.

AT the afternoon session, Rev. Luigi Ligutti, Diocese of Des Moines, discussed the topic, "The Diocesan Director and His Preparation." He made mention of some of the more helpful rural literature which the director might well use, and spoke favorably of the institutes initiated by the national director the previous year. The national director added at this point that he would look into the possibility of a summer session for the directors, possibly in conjunction with the regular sessions of some centrally located agricultural school.

The practical question of getting the utmost cooperation from priests and people in making rural work effective in the various dioceses was discussed by the Rev. Thomas Green, Diocese of Wichita, and the Rev. Walter L. Roche, Diocese of Sioux Falls. Among suggestions made in the papers presented and in the discussions that followed were: Appointment of a committee of priests, representing the various deaneries of the diocese, to work with the diocesan director; special diocesan conferences for the priests and laity.

A report of the National Rural Essay Contest, conducted annually in rural schools for Catholic children, was given by the Rev. W. Howard Bishop, Archdiocese of Baltimore. Father Schuler spoke of the rural history contest held in the St. Louis Archdiocese.

Three further addresses were made at the evening dinner at the Hotel Waldorf. The director of the national bureau spoke on "Planning Institutes for the Diocesan Directors." He described the successful Institute held at St. Louis in February, and suggested that four institutes in as many different sections of the country be held during the coming year. He stated that, "while such two-day institutes are by no means the equivalent of a semester course in rural sociology, they can unquestionably prove very helpful to the diocesan directors."

BISHOP WINKELMANN discussed the topic, "The Urban Church Helps the Rural Church," and told of the remarkable aid given to struggling rural parishes by city parishes of the archdiocese. "I feel that as members of Christ's mystical body," said His Excellency, "we must be interested in each other's welfare and, to the best of our ability, assist wherever necessity demands." The results of this view, as presented by Bishop Winkelmann, were impressive indeed.

The episcopal chairman of the N. C. W. C. Social Action Department, the Most Rev. Edwin V. O'Hara, spoke on the subject of "Working with Other Organizations." His Ex-

ency emphasized the point that, first and foremost, the ish is the unit that the diocesan director must look to getting under way any program of Catholic rural action.

FTER their strenuous day, the diocesan directors were regaled in The Little Country Theatre by Dr. Arvold, founder, and by two short rural plays.

The sessions of the Catholic Rural Life Conference for- lly opened with a Pontifical High Mass at St. Mary's thedral on Sunday morning, October 11. Bishop Muench s the celebrant of the Mass and the Most Rev. John F. ll, Bishop of Fort Wayne, preached the sermon. "Even er science and government will have done much for the mer his fate will be largely in the hands of Divine ovidence, on Whose blessing he depends for the harvest hopes to reap," Bishop Noll said. "Hence, the farmer uld be an example to all others by his stronger faith, deeper religious practice, his better observance of God's vs."

The civic opening of the conventiton was held in the ernoon, Bishop Muench giving the address of welcome. he greatest problem facing the country today from an nomic view is to achieve a proper balance between indus- and agriculture," His Excellency declared. "No other blem looms up as great in importance. It will require finest skill of statesmanship and the highest judgment minds in both industry and agriculture to bring about uences that will stabilize processes of production, create erly agencies of distribution, assure a fair price to the ducer, and in general to hold an even balance between se two greatest factors in our economic life." Speaking the same session were also Governor Walter Welford, of rth Dakota; Dr. Chris L. Christensen, dean of the College Agriculture of Wisconsin, and the Rev. William Mulloy, sident of the Rural Life Conference.

HE three-day sessions that followed dealt with much the same type of program as that of other annual ses- ns of the conference. Religious instruction, rural educa- n, agricultural economics, and a host of social and tural subjects were discussed. More than the usual ount of attention was devoted to the question of rural ial work. This was prompted by the passage during past year of the Social Security Act, which in not a few ys relates to rural life.

Special features of the program were: A radio broadcast the Farm and Home Hour; the demonstration of a typi- 4-H Club meeting; an evening Credit Union session, rticipated in by Bishop Muench, Roy F. Bergengren, naging director of the Credit Union National Associa- n, and J. E. Blomgren, Credit Union Section of the Farm dit Administration; a closing banquet session.

Among prominent Catholic figures on the program were: eph Matt, K. S. G., Editor of *Der Wanderer;* Rev. John Farge, S.J., associate editor of *America;* F. P. Kenkel, .G., editor of the *Central-Blatt and Social Justice,* and ector of the Central Bureau, St. Louis; Rev. Virgil thel, O.S.B., editor of *Orate Fratres;* Dr. Francis M. wley, dean, Graduate School of Education, St. Louis iversity; Rt. Rev. Msgr. John O'Grady, Catholic Uni- sity of America.

ther speakers included: Dr. O. E. Baker of the U. S. reau of Agricultural Economics, Washington, D. C.; R. Bowen, general secretary of the Cooperative League, v York; Justice A. M. Christianson of the North Dakota me Court; H. L. Webster, dean of the North Dakota icultural College, and Dr. J. H. Sheppard, president of college.

HE excellent facilities of the Agricultural School were placed at the disposal of the conferees. Members of the ulty and of the student body helped in many ways to ke the convention both successful and pleasant.

n their resolutions, the conference membership com- ded "the heroic fortitude of the citizens of the drought- cken regions in coping with the devastating forces of nature" and urged "the adoption and prosecution of adequate governmental measures for their relief." Other resolutions dealt with such topics as: Cooperatives; the organization of agricultural laborers; the family-sized farm and the wide distribution of the ownership of land; rural study clubs; the Confraternity of Christian Doctrine; bus transportation for Catholic pupils in rural districts.

The Rev. William T. Mulloy, of Grafton, North Dakota, was reelected chairman of the conference and the Most Rev. Edwin V. O'Hara, bishop of Great Falls, honorary chairman. Others retained for another year were: Louis N. Zirbes, North Lake, Wisconsin, treasurer, and Rev. James A. Byrnes, St. Paul, Minnesota, executive secretary. Newly elected were: Rev. J. H. Ostdiek, Omaha, Nebraska; recording secretary; Rev. L. Ligutti, Granger, Iowa, first vice chairman; Rev. Felix N. Pitt, Louisville, Kentucky, second vice chairman; Rev. Rudolph B. Schuler, Krakow, Missouri, third vice chairman.

THE N.C.C.W. AT GALVESTON

(*Continued from page* 8)

The panel discussion was followed by a report from Mrs. Frederick E. Murphy on the Ways and Means Committee, which included a report on the "May Parties" for the school held last spring in cities all over the country.

On Wednesday afternoon, Miss Mary Coughlin, national chairman on Immigration, reported on the activities of her committee.

The report of the work done in various dioceses was followed by an address by Cleophas Calleros, Mexican border representative, Bureau of Immigration, National Catholic Welfare Conference.

Perhaps the most memorable occasion of the convention and one which fittingly closed so highly successful a gathering was the banquet held on Wednesday evening. Miss Williams presided and introduced the toastmaster, Miss Coughlin. The conviviality of the 500 people who attended, the colorful and attractive decorations of the ballroom of the Buccaneer Hotel where it was held, enlivened by orchestral and solo selections, contributed to make the banquet an outstanding and gala affair. The three new members of the board of directors—Mrs. J. W. McCollum, Gainesville, Florida; Mrs. R. J. Sweeney, Dubuque, Iowa; and Mrs. John Bell Hood, Jonestown, Mississippi—were introduced by Miss Williams. Mrs. Earl R. Reynolds, of Chicago, and Miss Cecilia Yawman, of Rochester, New York, were reelected. The following officers were announced by Miss Williams: Mrs. Earl R. Reynolds, first vice president; Mrs. Thomas J. Horrigan, Meriden, Connecticut, second vice president; Miss Mary Coughlin, Denver, third vice president; Mrs. Thomas P. Ryan, Minneapolis, treasurer; and Mrs. Thomas Dignan, Glasgow, Montana, secretary. Other members of the board who were present were Miss Ella Carroll, Leavenworth, Kansas; Miss Pauline M. Casey, Scranton, Pennsylvania; Miss Anna E. McCaughey, Los Angeles, California; and Mrs. Thomas E. Ward, of Oklahoma City.

The speaker of the evening, the Very Rev. Msgr. Michael J. Ready, assistant general secretary of the N. C. W. C., delivered a splendid address which can be read, in part, on another page of this issue. A symposium composed of four addresses was contributed by Miss Regan, who, under the title of "Women in Religion," paid tribute to the vast army of Catholic women in convents and religious institutions throughout the land; Mrs. Robert Angelo, York, Pa., who spoke on "Woman as a Homemaker;" Miss Anna F. Kennedy, New Orleans, who outlined the life work of Margaret of New Orleans as typical of a "Woman in Charity;" and Mrs. William J. Hotz, former member of the N. C. C. W. Board of Directors, who discussed "Woman in the Community."

Bishop Byrne closed the banquet and the convention by asking God's blessing on the spiritual and humanitarian work of Catholic women.

CATHOLIC ACTION *for* CATHOLIC EDUCATION

10-Point Program Seeking the Advance of our Catholic Schools

SOME years ago, there were presented in this magazine the accompanying ten practical suggestions seeking the aid and extension of our Catholic schools. These suggestions are reprinted this month in response to a number of requests from members of Catholic organizations who wish to plan for the coming year some corporate action seeking the advance of Christian education. Available at N. C. W. C. headquarters are the Holy Father's notable encyclical on "The Christian Education of Youth" and a variety of other pamphlets and study outlines on education which should be carefully scrutinized and circulated. Any activity in this field, as in all others, should be an organized and united endeavor. Familiarity with the following 10-point program should help prepare for group effort in the parish or diocese according to the desires of the proper ecclesiastical authorities.

1. *Understand and accept the principles and purposes of Catholic education.*

This is naturally the prime requisite for any intelligent and effective participation in or support of the Catholic educational endeavor. The Catholic philosophy of education is very simple, yet it is very easy to have mistaken notions concerning it.

2. *Observe the law of the Church respecting education.*

It is generally known that the Church obliges parents to give their children the education that is due them as human beings, as Christians, and as future citizens; but not so well is it known that Church law requires positively and specifically that *Catholic* children attending school must attend *Catholic* schools whenever it is possible without serious inconvenience or grave difficulty.

3. *Know the organization and administration of the Catholic school system.*

While the Catholic school system is a unit as to faith and philosophy and fundamental aims, it does not function under central control. Administration and support are almost wholly local; supervision is mainly diocesan or provincial. Within the system are found practically all types of institutions. The total number of students exceeds two and one-half million. The number of teachers is over eighty thousand, most of whom receive only a nominal salary. A vast undertaking, whose operation deserves study.

4. *Know your parish school.*

All things considered, the American Catholic parish school is unique in the world. The parishioner should know the school of his parish—its work, its teachers, its problems, its progress. It is his school as well as the pastor's and the nuns' and the Church's school. If his children attend it, he has a special reason—indeed, a moral obligation—to cooperate with the teachers, not sporadically but steadily; for the work of the school must be sustained and supplemented by the home.

Organizations of parents and of parents and teachers for advancing the interests of the parish school are highly laudable.

5. *Know the nature and objects of our national educational agencies.*

The National Catholic Educational Association is a voluntary organization of Catholic educators which convenes annually to discuss principles and problems in the various fields of pedagogy. Its published proceedings are a storehouse of reliable educational thought and a record of educational experience.

The Department of Education of the N. C. W. C. is not in any sense an agency of administration but purely one of information and advice. Its broad purpose is to safeguard Catholic educational interests by all proper means, without encroaching on any legitimate domain. Educators as well as laymen are encouraged to turn to it for advice and information.

6. *Uphold the Americanism of the Catholic school.*

The Catholic school has been called "un-American," "undemocratic," "dissociate." There is no warrant whatever for these epithets. The original American school, as a matter of fact, was a religious school. The better Christian will make the better citizen. Religion is the best guarantee—the only unfailing guarantee—of the vital virtues of a nation.

The "melting pot" is at work in the parochial school as effectively as in the public school. The parochial school is rendering a service to the country, and is doing it at a sacrifice.

7. *Appreciate the need and value of Catholic higher education.*

The philosophy of Catholic education applies to the high school and the college as well as to the elementary school. If there is good reason for the establishment and maintenance of the parochial grade school, there is of necessity just as good reason for the existence and support of Catholic higher institutions. Lay participation in Catholic Action is becoming more and more urgent. Fruitful lay action presupposes enlightened intelligence combined with fortified faith; and these in turn are conditioned by advanced education under Catholic auspices.

8. *Oppose vigilantly dangerous school legislation.*

There are bigots and, unfortunately, men of good purpose, too, who advocate legislative measures that are inimical to Catholic school interests. Such measures may concern school attendance, text-books, the teaching of religion, the qualification of teachers, etc. Watchfulness is needed with respect to measures giving government a monopoly of education.

9. *Work to obtain greater financial support for Catholic schools.*

Catholic schools receive no public subsidy. Their support is an increasing burden. The layman should cheerfully pay the small tuition charged for the schooling of his children. If there is a school fund in the parish, he should contribute to it according to his means. The wealthy should consider it a privilege to endow chairs and establish scholarships in Catholic higher institutions. There is an inspiring tradition in the Church with respect to the munificence of the rich for the education of the worthy poor.

10. *Take part in the actual work of education.*

Catholics should:

(a) Maintain in all ways a Christian atmosphere in the home and give a good example to children;
(b) Teach their children at home, especially in the all-important subject of religion;
(c) Keep good books and magazines in the home;
(d) Foster vocations;
(e) Encourage promising boys and girls to prepare for teaching positions in the Catholic school system;
(f) Aid, directly or indirectly, such undertakings as religious vacation schools, the Catholic Instruction League, and the Confraternity of Christian Doctrine;
(g) Join and be active in Parent-Teacher Associations, Catholic study clubs, etc.

DECEMBER STUDY TOPIC: "CATHOLICS *and the* PROBLEM *of* INTERNATIONAL PEACE"

Notice to Members of Study Clubs Using N. C. W. C. Outlines

LAST month, in the October issue of CATHOLIC ACTION, was published the second of the 1935-36 series of discussions planned by the N. C. W. C. Study Club Committee on the topic "Catholic Education: In the Light of Pope Pius XI's Encyclical." This series will deal with the encyclicals and pronouncements of our Holy Father, Pope Pius XI, and is intended to promote a wider understanding, locally and nationally, of the various problems presented therein. In this issue, CATHOLIC ACTION presents the December study topic as titled above.

For the convenience of those who wish to begin now the study of Pope Pius XI's "Reconstructing the Social Order" encyclical, we publish in this issue the second installment of an exhaustive study outline. Other installments will appear in future issues.

Correspondence with organizations and individuals with reference to the promotion and the conduct of study clubs, programs, available material, etc., is respectfully invited.

I. Catholic Teaching on International Peace

HE present threatening world crisis and the trend of excessive nationalism in practically all of the great coun-es, the glorification of national pride and haughtiness, and ever-increasing national hatreds and prejudices are a ious threat to international harmony. With the horrors 1914-1918 still blackening the memory of this generation, olerance and violence are striving for the ascendancy. is movement, as are all movements subversive of true ce, is alien to the doctrine and principles of the Univer-. the Catholic, Church, whose purpose is that all men may one another brother and be saved. To the youth of the rld, and to the guardians of youth as well, should the stion of world peace be most important and especially those who are members of a faith universal—a faith nded by the Prince of Peace.

Ve in a new country, proud of our new institutions, are n to this fault. Therefore, homes, schools of all grades, pulpit, the press, organizations of all sorts and particu-y youth, are urged to take account of and meet this need the people of the United States so that we shall be ter able to do our part in avoiding war and preserving ce. Of the very substance of this is the difference be-en patriotism and that national egotism which is now ed nationalism. The national egotist thinks that his ntry is always and in all respects right in its dealing h others. This is not Catholic teaching.

he disturbed condition of the world today makes the ger of further war imminent. And back of it all is the ggle for markets, since our industrial systems do not ble people to consume enough of the goods that they e, and through human avarice we make much of the ng kind of goods. All the nations must sell heavily oad, while their own people have not sufficient food, shel-and clothing. Hence, the conflict. Social justice as set h in the insistent teaching of the Church is the only ns of submerging this conflict and making for national international friendship and stability.

n spite of all that has been done since 1918, the conclu-n cannot be escaped that peace between nations is far m being assured. Many of the conditions of interna-al enmity which brought on the last war are unchanged. daily press is our best proof of this fact. War and danger of spread of war are in the foreground. Politi-economic and cultural life appears still to be unprepared ope with the problem of keeping the peace in a world nded in rivalry. What is most important of all and is the substance of all the rest, the nations are not yet ing to avow Christ and His Kingship over the world. For those who love justice and charity and hate iniquity, one conclusion from this is inevitable. It is, as far as time and abilities allow, to learn what needs to be done to keep the peace of the world and then courageously to do what the needs demand. Here is a task not only for the young but also for those who are responsible for their welfare.

(See "International Ethics," and "Christian Way to Peace," Catholic Association for International Peace, 1312 Massachusetts Avenue, N. W., Washington, D. C.)

II. Youth in Relation to War

IT IS much nobler for youth to live and fight the present battle for justice and charity than to die in order that the greed of rulers and international bankers may be satisfied and the coffers of the munition manufacturers filled. Those who marched to the front in the World War know this. Those who saw small white crosses stretching out over the fields of France and Belgium, or who came in daily contact on both sides of the Atlantic with hundreds of young American lads, maimed physically or mentally for life, have understood the other side of war and know its futility.

Yet it is not because of these that Catholic youth should be the leaders in the peace movement today. Convincing as these facts are in themselves, there are higher and worthier motives that should cause leadership among them. To Catholic youth this problem should have an especial appeal. It must learn that war is never justified until means of peace are tried and found wanting. It must know that most wars and international conflicts center now, directly or indirectly, in the national pride of peoples, in questions of control over raw materials and markets for finished goods, and in access of peoples to work and livelihood in regions where higher standards of living are possible. These problems must be solved and solved now. Yet we lay emphasis upon peaceful means of settling serious conflicts which arise from such problems rather than upon the problems themselves.

Let us visualize for a moment, if we can, what the war meant and still means. Nearly 10,000,000 were killed; more than 16,000,000 seriously wounded; about 14,000,000 otherwise wounded, and several millions are still missing. The cost was nearly $338,000,000,000. If we could have tossed this money into the sea, it would, of course, have been much better, but the fact is that we must double this amount, since all the money was spent not to create wealth but to destroy what we had—and our lives with it. We burned the candle at both ends. Unless we have a comprehensive grasp of world affairs, we can have no inkling of what it all means. And the end is not yet; we have yet to see what will come out of the war, what it has meant to man to ignore the ever-

lasting words of Christ in the Sermon on the Mount, when He said: "Blessed are the peace-makers for they shall see God."

If youth is hesitant to promote world peace out of motives of justice and charity, let them come to this conclusion by being shown that wars are futile and highly organized rackets in which they are the victims. Let them read *The Cross of Peace* by Gibbs, *Merchants of Death* by Hanighen and Engelbrecht, *Blood, Iron and Profits* by Seldes, *Testament of Youth* by Brittain, the recent startlingly realistic story, *Blood Lust*, by Hervey Allen, the findings of the Nye Committee on Munitions, or ponder over the gruesome illustrations in Laurence Stallings' *The First World War*, if they would know that it is not always "glorious and sweet to die for one's country." Let our young people whose opinions on war are still unformed, visit the soldiers' hospitals and insane asylums or see the realism depicted in such plays as *Journey's End, Bury the Dead* or *Testament of Drums*. Here will they learn truths not revealed in the glowing annals of super-patriotic societies whose pomp and pageantry blind youth to its horror and brutality.

(See "Ethics of War," "Catholic Program for World Peace," and "Peace Education in the Schools," Catholic Association for International Peace, 1312 Massachusetts Avenue, N. W., Washington, D. C.)

III. The Obligation of Catholics in World Affairs

IF THE 350,000,000 or so Catholics in the world today were to heed the call of Pope Pius XI and his predecessors and further the will to international peace and friendship, the menace of war which now walks abroad would be immeasurably lessened. The responsibility for wars in the future rests mainly on the shoulders of those who will direct the thoughts of tomorrow. Their efforts in this respect cannot be too great, too earnest, to meet adequately the requirements of Catholic doctrine. It is true that most people do not desire war for themselves, but the inarticulate will to peace of individuals, uninformed as to practical issues, is helpless before the organized forces of pride and greed.

The proposals set forth in the C. A. I. P. pamphlet "International Ethics" prepared by Rt. Rev. Msgr. John A. Ryan and his committee, should be heeded by all sincere believers in Christ's doctrine on man's love for his fellowman:

"The substitution of moral right for material force, general disarmament, compulsory arbitration of disputes among states, the codification of international law, an international tribunal of justice and an association of nations, such is a complete and coherent summary of the practical methods available and necessary for preventing war and assuring peace. In the present condition of international affairs they all seem to be not only in harmony with, but demanded by the principles of morality, the principles of international right. World peace seems to be unattainable unless every one of these proposals and devices is somehow made to function. As sincere lovers of peace, it is our duty to consider them sympathetically and adequately, and in the light of that examination to support any of them that wins our approval. Unless we strive for peace by specific and practical methods, all our pacific professions are hollow and futile. The obligation to attain an end implies an obligation to use the appropriate means."

Let us note what Pope Leo XIII says in his encyclical on the "Reunion of Christendom": "Inexperienced youths are removed from parental direction and control to be thrown amid the dangers of the soldier's life; robust young men are taken from agriculture, or ennobling studies or trades or the arts to be put under arms. Hence the treasuries of the states are exhausted by the enormous expenditures, the national resources are frittered away, and private fortunes impaired, and thus armed peace which now prevails cannot last much longer. Can this be the normal condition of human society?"

Catholic youth, in the United States above all, should do more than their numerical share to prevent another world war. Our citizenship, influenced by our moral obligation to justice and charity, calls upon us to act. Catholic youth are urged to extend Catholic Action and the knowledge of right principles in order to abolish enmity, to create a true love of peace and a willingness to spread it throughout the world. In his Christmas Allocution, Pope Pius XI in speaking of world peace says: "Here then is found a vast and glorious field for all the Catholic laity, whom we unceasingly call upon and ask to share in the hierarchical apostolate. To Catholics of all the world, and particularly those who study, labor and pray in Catholic Action, we turn today with this warm invitation and plea. May they all unite in the peace of Christ in a full concord of thoughts and emotions, of desires and prayers, of deeds and words—the spoken word, the written word, the printed word—and then an atmosphere of genuine peace, warming and beneficent, will envelop all the world." Let Catholic youth respond to this appeal.

(See "Peace Statements of Recent Popes," "International Ethics," and "The Church and Peace Efforts," Catholic Association for International Peace, 1312 Massachusetts Avenue, N. W., Washington, D. C.)

IV. How Youth Can Promote World Peace

THERE are manifold suggestions to be offered today to youth and to those who are responsible for their future especially in regard to the present world crisis and Catholic teaching on the matters involved. Only by a careful and constant study of the causes of such crises and of the eradication of these causes can there be any hope of international accord. Encouragement of able lecturers on international affairs is needed as well as preparation of ourselves for dissemination of Catholic international views through both the press and the lecture platform.

A thorough study of Catholic literature on world problems in books, periodicals, pamphlets and the press, both Catholic and secular, is recommended. There is no better way to begin to think and act on international questions than by an intimate knowledge of the principles contained in the publications, with their supplementary N. C. W. C. study outlines, of the Catholic Association for International Peace. Here is a real beginning and should take those seriously interested far into the field of world peace and our relations and obligations concerning them. The horror of both national and international tragedies today should be an incentive to all of us to get at the roots of the causes which tear man from his fellowman and his God.

Creation of small study clubs on world problems, formation of international clubs in the university or college, inclusion of courses on international relations in the college curriculum, setting aside a section in the library for peace literature, and arranging for peace debates, conferences, plays and pageants are effective means to further right thinking and action on our relation and obligation to the agencies of international life. Pope Benedict XV in his letter to the belligerents, August, 1917, proposed that ". . . moral right be substituted for the material force of arms in the reciprocal dealings of nations; the nations enter upon a just agreement for the simultaneous and reciprocal reduction of armaments; armed force be replaced by the noble and peaceful institution of arbitration."

The active efforts which have already been made to give voice to this will to peace are encouraging. More and more, intelligent young Catholics are grouping themselves not only to study the Church's doctrine on peace and war and its application to the frequently serious international questions confronting their countries, but to disseminate this knowledge and promote understanding and good will among others. The inclusion of courses on international relations in the curricula of many colleges, the correlation of the principles of peace with the study of philosophy, law, economics, history, etc., the growth of international relations clubs in Catholic colleges (now numbering sixty-eight), the increase in student peace conferences and of youth study groups on world questions throughout the country and the recently organized Student Peace Feder- (*Turn to page* 31)

N. C. W. C. Study Outline *of* Pius XI's "Reconstructing *the* Social Order"—II

THE text is Pius XI's Encyclical "Forty Years After—Reconstructing the Social Order." (Paging follows N. C. W. C. edition.) Each member should carefully read the whole Encyclical at the very beginning. The *Summary*, obtainable in pamphlet form, is helpful.

"Toward Social Justice," a 96-page paper bound book by Rev. R. A. McGowan, discusses and gives applications of the Encyclical but not in the order of the Encyclical itself followed in this outline. "Organized Social Justice," an economic program for the United States signed by 131 outstanding Catholics applies the principles of "Reconstructing the Social Order." For convenience the sections of these two pamphlets which take up points in this outline are referred to throughout the outline (e.g., T.S.J., Ch. IX; O.S.J., p. 10).

V. Work, Wages and Prices (T.S.J., Chs. V, VI) (O.S.J., pp. 4-5)

A. General principles of work and wages (and salaries) (p. 22-23). 1. Working for wages not essentially unjust. Partnership advised. 3. Wages and salaries not to be ...ed on net result (for property also helps produce re...t). (See IV, A, 2, 3.) 4. Like things and their own...hip, work also is individual and social; i. e., concerns ...ers. 5. (T.S.J. IX) Is social because work does not ...duce properly unless: (a) All at work have the inter...endence of an organism, a body; (b) The body is or...ized in, and protected by, a "social and juridical order" ...plained in VI, VII); (c) All industries and professions ...te for mutual harmony and support; (d) Management, ...r and ownership of material things cooperate.

B. Rules of wage and salary justice and price justice (p. 23-25). (See also T.S.J., Ch. IV.) 1. Family Living ...ge: (a) The right, (b) Exceptions, (c) Evil of "working ...hers" and child labor, (d) If unable to pay it, social ...tice imperatively demands reforms to permit it (Family ...-wage). 2. Wages not to be so high as to ruin employer: Seek causes of inability to pay fair wages from side ...either employer or outsiders, (b) Employers and em...yes, helped by government, should jointly cure evils, If cannot cure them, decide on either closing up busi...s or helping employes otherwise. 3. Maximum-employ...nt wage: (a) The right, (b) Evil of unemployment, Jointly figure out those wage and salary rates both ...relation to property-return and to each other that give ...k to most people, (d) Social justice demands it. 4. Note ..., IV applies here. 5. Prices. Relations among prices ...provide steady employment.

C. Therefrom would arise the organic economic society, ...social-economic life, all parts and persons interdependent ...25) (T.S.J., Ch. IV). 1. Each person and each industry profession would help the rest, as the parts of the ...y do. 2. Would obtain moral purposes of economic life: Full output from resources, ability and social organi...on (See V, A, 4, 5). (b) Distribution for all to live ...sically and mentally well (which can help spiritual and ...al life). (*Note:* Means to reach this double rule are ...ribed in the next two sections.)

The New Social-Economic and Juridical Order to Cure Paternalism and Class Struggle (O.S.J., pp. 10-14, 20)

Note: Section VI treats evil of super-governments and class-struggle—which exist when economic life is not ...nized as a body to make its industries and professions ...e the Common Good in output and in distribution of ...me. Proposes a system of Organized Industries and ...fessions federated under an active government. Sec... VII continues with it. Translation obscure. Term ...ational group" means a whole industry or profession ...nized. Same term as "occupational group."

A. Organized Industries and Professions to cure problem of super-government (p. 26) (T.S.J., 60-61) (O.S.J., pp. 8, 12, 13, 16). 1. Because economic life if not organized as a "body" and the guild-organization was destroyed, only individuals and government remain and governments have to do too much (see also VIII, B, 3, b, c and 7-11). 2. Even in present large-scale production and marketing, the principle of governments' letting both organized industries and professions and individuals function, remains. 3. Government then can do its own task, directing, watching, stimulating and restraining. 4. More prosperous countries and sounder governments result.

B. Cure of class struggle (p. 27) (T.S.J., 61-3). 1. To end the class struggle and get social union, everyone and all social effort, including that of government, should help to reestablish system of organized industries and professions. (Note "re-establish"; the precedent is the guilds. See VII, E.) 2. Evil and danger of class struggle. 3. Arises from the opposed interests of owning and non-owning classes and from owners denying human dignity and treating labor as a commodity and the consequent opposition of labor. 4. Cure is: Organize both classes around: (a) Their common work, i. e., their industry, occupation, "vocation"; (b) Their common obligation to the common good, i. e., social justice. (See also IX, B, 1.) 5. Federate (unite) these organized industries and professions. 6. Autonomous (but see VI, A, 3). 7. Function: Directing industry towards the Common Good (see VII).

C. Naturalness of Organized Industries and Professions. Form of Organization (p. 28) (T.S.J., Part V). 1. Natural. If not essential, at least spontaneous development. Establishes social order, unity, interdependence (p. 27). 2. Form of organization: (a) Separate classes meet and vote separately as needed. (b) Self-determination as to form of organization of the industry (or profession) but in accord with justice and common good. (c) Right of class (or other) organization remains, including organization across industries, etc. (d) Autonomous (p. 27) (VI, B, 6). (e) Federated. (f) Relation to government (VI, A, 2, 3; VI, B, 1; VII, A, 4).

VII. The New Social-Economic and Juridical Order (Cont'd) to Establish Social Justice (T.S.J., Part V) (O.S.J., pp. 3-4, 10-14)

A. Make economic life just (pp. 28-29). (1. The free competition of Individualism cannot do that. (a) Is against moral law and social nature of property and work. (b) Its results condemn it. 2. Neither can the New (and cruel) Economic Dictatorship (described in VIII, B).) 3. Proper ordering, i. e., guiding, of economic life to common good or social justice is demanded (see XI, A, see especially III, IV, V for specific demands of social justice). 4. This socially just ordering possible only through guidance by: (a) a social-economic order of organized industries and

professions (see also V, A, 5 and C; VI, B, 4, 7; IX, B); and (b) juridical order of governmental action (see II, A; III, B, 4; V, A, 5, b; V, B, 1, d; V, B, 2, b. Also VI, A, 2, 3; VI, B, 1; VI, C, 2, e; VII, A, 6. Also IX, B, 2) 5. But requires social charity (see XI, B). 6. Government to protect this social-economic order (or unity, organization, or system). (See VI, A.)

B. Also World Pacts and "Institutions" (p. 29) to care for world interdependence. (T.S.J., XIII.)

C. Comparison of this "body" with Mystical Body of Christ (p. 29).

(D. Italian Fascism explained and criticisms repeated (p. 30). Criticisms repeated: (a) Government, and not the Organized Industries and Professions, does the main work. (b) Government dominates them. (c) For political purposes rather than for a better social order. (Ensuing paragraph on Catholic Action treated in XII, B.))

E. Morality necessary (p. 31) (T.S.J., III) (O.S.J., 16-17). The previous social order (i. e., guilds) which was to a degree correct, was destroyed by: (a) Not letting others into the guilds because of self-love; and (b) by rejecting guild (and governmental) regulations through false liberty and other errors (i. e., Protestantism, Renaissance Paganism, 18th and 19th century Individualism, etc. Note X, D).

VIII. Economic Changes Since '91

A. Competitive Capitalism of the nineties (p. 32) (T.S.J., Chs. I, II). 1. Not essentially unjust for some to own and others to work for them. (See V, A, 1.) 2. But wrong when this does not fulfil the rules of right noted in III-V and in II, VI-VII, as means to obtain III-V). Note too, IV, B on distribution of ownership and III, B, 4, b for clarification. 3. System of "owner also worker" still exists, chiefly in agriculture. Evils. 4. World extension under industrialism of system of non-owning workers and the accompanying practices. 5. Influences others.

B. Economic change since '91: Monopoly Capitalism (pp. 32-33) (O.S.J., 3-4) (T.S.J., I). 1. Nature-Concentration of power in a private economic dictatorship held by: (a) Great fortunes; (b) control over investments; (c) control over credit power (Importance of this last). 2. Cause: Self-destruction of competition. 3. Resulting struggle: (a) For economic power; (b) for political power; (c) clash of countries. (4. Competition dead. 5. Lust for power. 6. Cruel.) 7. Governments enter economic life too much. 8. Become tools of plutocrats. 9. International life: Nationalism and Imperialism; and Bankers' Imperialism.

C. Summary of I to VII (pp. 33-34). 1. See also positive points of IX, B. 2. Note explicit words here on governmental regulation of competition and "dictatorship." 3. Note identity of common good and social justice. 4. Great importance of an economic system.

IX. Communism and Socialism (T.S.J., Chs. V, IX) (O.S.J., pp. 10-19, 20)

A. Communism (pp. 34-35). 1. Communism is the development of Socialism. 2. Merciless class warfare. 3. Abolition of private ownership. 4. Bitter struggle. 5. Dictatorship (Cruelly devastating). 6. Opposition to Church and God. (7. Warning. Opposition to it. 8. Necessity of economic reform to ward off Communism; those who neglect it prepare Communism's road.)

B. A certain new type of Socialism (pp. 35-36). 1. Less for class war; and therefore in this respect it can move from class war through collective bargaining animated by social justice onward to the system of organized industries and professions. 2. Less for public ownership; and therefore can move to the Catholic position of some public ownership (note conditions) and of governmental possession of the social-economic rulership which has been usurped by the wealthy.

C. Can a Catholic be this type of Socialist and work with it? (pp. 36-38). No; for if it remains truly Socialist, it holds also: (a) Social life and society and government are mere conveniences, not ordained of God for development and happiness here and eternal happiness; and (b) people must for greater production subject themselves at work wholly to society (which would violate human dignity and freedom) and in exchange have utter liberty otherwise in use of comforts, etc. (which would establish a false liberty). Note relation of VI and VII to lack of freedom in work. Note also X, F, 4. (T.S.J., pp. 56-58).

D. Cultural Socialism (p. 38). 1. Both among children and adults. 2. Violates Christian education. 3. Dangers: Fathered by Individualism; offspring, Communism.

X. The Ruin of Souls (T.S.J., Ch. XIV)

A. Spread of Socialism among Catholics in some countries (p. 39). (a) Due to ignorance of Catholic social teaching and its obligation. (b) Due to unjust Catholics, who even use religion as mask. (c) Invitation to work with Catholic social teaching and with Christ and the Church.

B. Ruin of Souls (p. 40). 1. Necessity of moral reform. 2. Christian life and institutions. 3. The real tragedy. 4. Economic conditions handicap morality. 5. Materialism. 6. Wealth and loss of souls. 7. Selfishness defeats justice.

C. Economic regime induces business immorality and thence apostasy of labor (p. 41). 1. Original sin, now played on by economic insecurity. 2. Results are that some hold there is no morality in the getting and keeping of wealth. 3. Economic system draws people to commercial part of system who by their practices then foil producers. 4. Limited liability of corporations induces injustices. 5. Truckling to lowest passions of consumers for gain.

D. Failure of governments to repel Individualism when it began (p. 42). 1. Rationalism and an immoral economic science coming at beginning of present regime encouraged avarice. 2. Governments gave in.

E. Result of this (p. 42). 1. Some began the process. 2. Rest followed them because of: (a) Envy and greed; (b) their derision of honesty; (c) competitive destruction of the honest.

F. Effect on labor (p. 42). 1. Immediate. 2. Through oppression of labor: (a) Considering working people to be mere tools (b) Immorality due to working conditions (c) Bad family life from bad housing and other oppression (d) Work on Sundays and Holy Days. 3. Destruction of Christian culture through pressure for bare existence. 4. Work should be for bodily and spiritual welfare; now for degradation, while dead matter is ennobled.

XI. Moral and Religious Reconstruction (T.S.J., pp. 80-1) (O.S.J., pp. 17-19)

A. Inspire Economic Life with Christian principles (pp. 43-44) (Note X, B). 1. Order and system in economic life necessary (see VI, VII). 2. An imperfect order, unless it approaches unity of Divine Plan: (a) God as the purpose of life. (b) Work and material goods to help attain our last end. 3. This plan increases human dignity and importance of work, ownership and use of material goods. 4. Does not discourage additional just rewards to those who render special service. 5. These principles would establish right standards for work, ownership and consumption of goods. Now out of line. 6. Quell selfishness and have man seek Kingdom of God first, gaining thereby, also, good economic life.

B. Necessity of charity (p. 44). (*Note:* This treats largely the social charity of VII, A, 5; duty of almsgiving implied also.) 1. Charity no substitute for justice (see I, A, 4). 2. Justice not enough. Removes cause of strife; charity forms a positive union, is the stability of all institutions. 3. Source of charity: (a) Natural brotherhood in the flesh; (b) Spiritual brotherhood in Christ (see VII, C). 4. Result in owners and workers.

XII. Catholic Activity (T.S.J., Ch. XIV) (O.S.J., pp. 19-20)

A. Hope from renewed Catholic spirit (p. 45). 1. The work done for "Peace of Christ in Kingdom of Christ" by bishops, clergy, and laity. 2. Especially work done by Catholic Action.

B. Catholic Action. 1. Function of Church as to eco-

mic life, given in III, A, limits work of Catholic Action e., the organized laity working as distinctly Catholic ganizations under the Church). 2. Function of Catholic tion (top of p. 31): (a) Not a political party or an nomic (i. e., "syndical") organization; (b) An organi- ion to train Catholics in the spirit and morality of tholic social teaching; (c) Members then enter economic d political life, add their special abilities, influence others d restore the social and juridical order to society.

C. Difficulty (p. 45.) 1. Spread of Church, Catholic rit and Catholic Action of greatest help. 2. Determina- n. 3. Sacrifice. 4. Conversion. 5. Reliance on God. Hope in that many are wrong through ignorance or vironment.

D. Hope in Labor organization (pp. 45-46). 1. Young rkers. 2. Leadership looking both to just demands and e good of the industry (i. e., common good). (See II, B; , VII.)

E. Hope from educated and well-to-do among youth . 46).

F. Apostles from various groups (p. 46). 1. Employer d business apostles from their class. 2. Labor apostles m their class.

G. Duty of Bishops and priests (pp. 46-47): 1. Select and train leaders. 2. Seminary courses. 3. Qualities of priests in this work. 4. Methods to follow. 5. Lay Retreats.

H. Need of saving people from the havoc due to a system coming which would flout the Gospel and natural law (p. 47). 1. Church does not fear for herself. 2. But Charity towards all. 3. Spiritual evils. 4. Urge us to save society. 5. Do everything. 6. Destiny of society in our hands.

I. Unity of Catholic activity needed (p. 48). 1. Unity of opponents and their unity against Church and their training of leaders. 2. Catholics often divided. 3. Unity under Bishops. 4. Unity in teaching. 5. Unity in Christ.

For criticism of present regime note chiefly I, A; VIII; VII, A, 1, 2; X; VII, E.

For standards in work, income, prices and ownership, note chiefly III, B; IV; V; X, F, 4.

For alleviatory methods, note chiefly II.

For full program (having remembered chiefly V, A, 4, 5 and V, C, on organic economic life; X, F, 4, and XI, A) note chiefly VI and VII.

For place of religion, note I, C; III, A; XI; XII.

For Socialism, Communism and Fascism, note IX and VII, D.

THER GILLIS, NOTED PAULIST, BEGINS NEW SERIES OF CATHOLIC HOUR ADDRESSES

EV. JAMES M. GILLIS returns to the Catholic Hour on November 1, according to an announcement of the tional Council of Catholic Men, producers of the pro- am. The general subject of his nine addresses is to be he Life of the Soul." Father Gillis is known throughout country as the editor of *The Catholic World*, as the au- r of the weekly syndicated column *Sursum Corda*, and one of the most vigorous apologists of the day. He also the author of many books, pamphlets, and magazine icles and is noted as a lecturer. Among the most popular his books are *False Prophets*, *The Catholic Church and Home*, and *This Our Day*.

The dates and specific titles of Father Gillis' addresses : November 1, "Religion"; November 8, "Prayer"; No- nber 15, "Mysticism"; November 22, "Self-Discipline"; cember 6, "Sin"; December 13, "The Presence of God"; cember 20, "The Destiny of the Soul"; December 27, ristmas."

ATHOLIC PEACE PROGRAM PRESENTED BY NEW C.A.I.P. PAMPHLET

A CATHOLIC Program for World Peace" is the title of a pamphlet just issued by the Catholic Association International Peace for use among universities, colleges study groups throughout the country.

ncluded in the brochure are the history, purposes, thods, activities and publications of the association and ection pointing out ways and means by which Catholics best promote world peace.

he pamphlet sets forth "Principles and Program," taken m the various committee reports of the association as des to those who are concerned with the right solution he various problems on peace and war now confronting world. The program outlined includes the following cs:

The Basic Causes of War"; "The Basic Cure"; "The rld is One Society"; "The Practical Impossibility of a t War"; "The Means of Peace"; "Armaments"; "Con- ation and Boycott"; "World Social Justice"; "Latin erica"; "World Court"; "The American Obligation"; e American Refusal"; "Striving for Peace."

DECEMBER STUDY TOPIC

(*Continued from page* 28)

ation of the Catholic Association for International Peace are hopeful signs in the right direction.

Peace education and action on the part of young Catholic men and women are necessary if the right principles on world peace are to be made articulate. Rapid transportation and quick communication enable us to learn more quickly about others, help them and be helped by them. We are united by a supra-national faith that surmounts barriers of race and color and are members of the Mystical Body of Christ—a Body so intensely *one* that injury to one of its members affects every other member—and we are in duty bound to be one with those of other lands. To Catholic youth the question of world peace should have an especial appeal particularly because it is endowed with this faith and this philosophy. With it rests the solution of today's and tomorrow's problem—whether we shall live in a world torn by strife born of greed and selfishness or in a world where man may live in harmony with his Creator—the Prince of Peace—and his fellowman.

(See "Causes of War," "Peace Trends," "International Economic Life," "Syllabus on International Relations," and "An Introduction to Mexico," Catholic Association for International Peace, 1312 Massachusetts Avenue, N. W., Washington, D. C.)

"WOMEN AND SOCIAL RECONSTRUCTION"

(*Continued from page* 18)

ing the past year under the zealous leadership of Bishop Noll as its episcopal chairman. He also praised the gracious and zealous leadership of "the illustrious Ordinary of the See of Galveston, Bishop Byrne."

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